2
LEVEL

Seerah

The Prophet's Biography
The Prophet's Characteristics

العبيكان
Obeikan
Education

ENGLISH EDITION

Seerah

The Prophet's Biography

Level 2

The Prophet's Characteristics
(Ash-Shama'il an-Nabawiyah)

Prepared by Zad Group

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بسم الله الرحمن الرحيم

Preface

Praise be to Allah, Lord of the worlds, and blessings and peace be upon the noblest of the Prophets and Messengers, our Prophet Muhammad, and upon all his family and Companions. To proceed:

Islamic knowledge is one of the most important necessities that the Muslim needs in his life; the entire ummah, in its efforts to rebuild Islamic civilization, is in need of it. Hence the religious texts point out the importance of Islamic knowledge and its bearers. Allah عَزَّوَجَلَّ says: *{Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge - [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise}* [Aal Imran 3:18]. Ash-Shawkani رَحِمَهُ ٱللَّهُ said: What is meant by those of knowledge here is the scholars of the Quran and Sunnah. And Allah عَزَّوَجَلَّ says: *{and say, "My Lord, increase me in knowledge"}* [Ta-Ha 20:114].

In the hadith it says: **«Whoever follows a path seeking knowledge thereby, Allah will make easy for him a path to Paradise.»** Narrated by Muslim.

This series of textbooks comes to serve the community, with the aim of conveying Islamic knowledge by various methods and making it readily available to those who seek it. We hope that it will be another source of knowledge for academic programs and that it will be a support and help to those who want to acquire more Islamic knowledge and education, in an effort to achieve the main goal, which is to spread and instill sound Islamic knowledge on a sound academic foundation and in accordance with correct beliefs, based on the Book of Allah and the Sunnah of His Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, in a modern and easily-understood style. We ask Allah عَزَّوَجَلَّ to grant us all beneficial knowledge, enable us to do righteous deeds, guide us and help us to be sincere in our efforts.

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The Zad
Academy Series

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In the name of Allah, the Most Gracious, the Most Merciful

Inna alhamda Lillahi, nahmaduhu wa nasta'eenuhu wa nastaghfiruhu, wa na'oodhu billahi min shuroori anfusina wa min sayi'aati a'maalinaa. Man yahdihi Illaahu falaa mudilla lahu wa man yudlil falaa haadiya lahu. Wa ashhadu an laa ilaaha illa Allah wahdahu laa shareeka lah wa ashhadu anna Muhammadan abduhu wa rasooluhu (Praise be to Allah, we praise Him and seek His help and His forgiveness. We seek refuge with Allah from the evil of our own souls and from our bad deeds. Whomsoever Allah guides will never be led astray, and whomsoever Allah leaves astray, no one can guide. I bear witness that there is no god worthy of worship except Allah Alone with no partner or associate, and I bear witness that Muhammad is His slave and Messenger).

This is the beginning of a series of lessons about the characteristics of the Prophet ﷺ, the aim of which is for the student to become acquainted with the physical features, character traits, and manners and attitude of Prophet Muhammad ﷺ, so that, as a Muslim, he may follow the example of the Messenger of Allah ﷺ in purification and in having a good attitude and good manners. Thus he will be able to improve his manners and attitude, and thereby attain the level of those who have sound hearts and intentions.

The word shama'il (sing. shimal or shamilah) refers to his nature and character.

Ilm ash-Shama'il refers to the branch of knowledge that is concerned with what was narrated about the physical features and outward appearance of the Prophet ﷺ, which was the most handsome and elegant, and what was narrated about his noble character, attitude and manners, which were the greatest of attitudes and characteristics, and about his conduct, which was the most sublime.

Perhaps the most significant of the books that have been written in this field is the book of Imam at-Tirmidhi رحمه الله, ash-Shama'il al-Muhammadiyah. It is one of the best books on this topic, as it pays attention to the appearance of the Messenger of Allah ﷺ, and his good habits, noble attitude, outward appearance and conduct in most of his affairs.

Al-Hafiz Ibn Katheer رحمه الله said in his book al-Bidayah wa'n-Nihayah: The scholars have written a great deal about this topic, in the past and more recently, whether in books devoted solely to this topic or as part of other books. One of the best of those who wrote about that, whose book was very beneficial, is Imam Abu Isa ibn Sawrah at-Tirmidhi رحمه الله. He wrote a book solely on this topic, which is well known as ash-Shama'il.

And Allah is the source of strength.

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- His worship, recitation of Quran and weeping
- His humility, attitude, age, death and legacy

Importance of studying the Shama'il:

Knowing the shama'il of the Prophet ﷺ of both types, meaning his character traits, and his physical features, brings many benefits, including the following:

1. It is part of learning about the Messenger of Allah ﷺ. It is required of every Muslim to know his Prophet, because the level of a person's faith in anything is commensurate with how much he knows about it. Hence the people who have the strongest faith are those who have the greatest knowledge of the Prophet ﷺ. Allah عَزَّوَجَلَّ referred to this as He chose for every people a man from among them with whom they were familiar and they knew his lineage, his conduct and his character well: *{And to the 'Aad [We sent] their brother Hud}* [al-A'raf 7:65] *{And to the Thamud [We sent] their brother Salih}* [al-A'raf 7:73].

2. Knowing the shama'il of the Prophet ﷺ will increase the Muslim in love for his Prophet ﷺ, as loving the Prophet ﷺ, longing to be with him [in Paradise] and giving him precedence over all things are among the main principles of faith. The one who studies his Seerah (biography) and shama'il will have a greater share of this love for his Prophet ﷺ.

3. It will help one to follow him and emulate him. This is what the early generations did, to the extent that they gained Allah's testimony that has continued to be recited throughout the years: *{And the first forerunners [in the faith] among the Muhajireen and the Ansar and those who followed them with good conduct - Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment}* [at-Tawbah 9:100].

4. It helps the believers to remain steadfast and refutes the specious arguments of the stubborn deniers. As for remaining steadfast, that is because these shama'il and prophetic attributes are like rays of the sun that illuminate the path of the righteous and the pious. As for refuting the specious arguments of the stubborn deniers, that is because knowing these Prophetic characteristics caused the fair-minded prominent figures among the Christians to fall in prostration to Allah and acknowledge the virtue of the Prophet ﷺ.

There follow some of their admissions:

Goethe (the German literary figure) said: "We Europeans, with all the ideas that we have, have not yet attained what Muhammad attained, and no one will ever surpass him. I searched in the books of history for a sublime example for humanity to follow, and I found that example in the Prophet Muhammad ﷺ."

Bernard Shaw said in his book entitled Muhammad, which was burned by the British authorities: "The world is in the greatest need of a man whose thought is at the level of Muhammad's thinking. The clergy of the Middle Ages, because of ignorance or fanaticism, depicted the religion of Muhammad in the darkest terms, as they regarded him as an enemy of Christianity. But I have read about this man, and I have found him to be an amazing and extraordinary character. I soon realized that he was not an enemy of Christianity; rather he should be called the saviour of humanity. In my view, if he were to gain authority over the world today, he would succeed in solving all our problems in a manner that would secure the peace and well-being that humanity is seeking."

Michael Hart said in his book, The 100: A Ranking of the Most Influential Persons in History: "My choice of Muhammad to lead the list of the world's most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular levels.

Of humble origins, Muhammad founded and promulgated one of the world's great religions, and became an immensely effective political leader. Today, thirteen centuries after his death, his influence is still powerful and pervasive."

Annie Bezant said: "It is impossible for anyone who studies the life and character of the great Prophet of Arabia, who knows how he taught and how he lived, to feel anything but reverence for that mighty Prophet, one of the great messengers of the Supreme."

Dr. Nazmi Luqa, one of the Copts of Egypt, who wrote two books about the biography of the Prophet ﷺ, Muhammad ar-Risalah wa'r-Rasool and Muhammad fi Hayatihi al-Khassah, says in his book Muhammad ar-Risalah wa'r-Rasool: "Muhammad ﷺ was not like anyone else in his character and attributes. He is the one who combined the virtues of the messengers عليهم السلام and the ambition of the hero. Thus it is incumbent upon any fair-minded person to honour his example and to appreciate his integrity."

And he said: "Death snatched away the beloved children of the Messenger ﷺ so that this would be a declaration that the human Messenger has no advantage over other humans [with regard to loss and bereavement]. Therefore people have no excuse for failing to follow his example and guidance."

The physical features of the Messenger of Allah ﷺ:

What is meant by the word **khilqah** (translated here as physical features) is outward appearance, such as whether a person is tall or short, dark or fair, corpulent or otherwise, and so on.

The word khuluq (character) refers to inward characteristics, such as forbearance, kindness, humility, knowledge and the like.

The face of the Prophet ﷺ:

The first thing one wants to find out about, and the first thing that the onlooker would seek out, is the face of the Prophet ﷺ.

It was narrated that Jabir ibn Samurah said: I saw the Messenger of Allah ﷺ on a moonlit night. I started to look at the Messenger of Allah ﷺ and at the moon, and I found that he was more beautiful than the moon. Narrated and classed as hasan by at-Tirmidhi.

The reason why we have begun with a description of the Prophet's physical appearance, which is a description of how he looked – even though the inward characteristics are of greater merit, and form the basis on which a person's salvation will be decided – is because outward appearance is the first thing that is noticed of a person, and because it is like an indication of his hidden characteristics, because what appears outwardly is indicative of what is hidden inwardly.

In al-Bukhari it is narrated that a man asked al-Bara: Did the face of the Messenger of Allah ﷺ shine like a sword? He said: No, [it shone] like the moon.

It was narrated from Ka'b ibn Malik: When the Messenger of Allah ﷺ was happy, his face shone like a piece of the moon. Narrated by al-Bukhari and Muslim.

This has to do with the brightness of his face.

His face was also like the sun and moon in roundness.

It was narrated that Jabir ibn Samurah رضي الله عنه said, when a man asked him about the face of the Messenger of Allah ﷺ: Did his face shine like a sword? He said: No; rather it was like the sun and moon, and it was round. Narrated by Muslim.

It was narrated that Ali رضي الله عنه said: The face of the Messenger of Allah ﷺ was not plump or completely round; rather it was somewhat round. Narrated by at-Tirmidhi.

The word translated above as plump refers to the face of which the cheeks stand out, and the word translated as completely round refers to a face that is very round.

The hair of the Prophet ﷺ

The Prophet ﷺ had thick hair which came halfway down his ears, and at the back it came down to his shoulders. There was no grey in his hair apart from a few hairs.

It was narrated that Anas رضي الله عنه said: The Messenger of Allah ﷺ had hair that was not very curly and not very straight. When he died, he had no more than twenty white hairs on his head and in his beard. Narrated by al-Bukhari and Muslim.

The word that is translated above as **very curly** refers to hair that is twisted, like spirals. The word that is translated above as **very straight** refers to hair that is completely straight.

It was narrated that Aisha رضي الله عنها said: The hair of the Messenger of Allah ﷺ reached his earlobes but did not reach his shoulders. Narrated by Abu Dawud with a sahih isnad.

He had few grey hairs on his head

The grey hairs on the head of the Messenger of Allah ﷺ were very few, and because they were so few, they would not be visible when he applied oil to his hair. It was narrated that Jabir ibn Samurah رضي الله عنه was asked about the grey hairs of the Prophet ﷺ and he said: When he applied oil to his hair, none of that could be seen, but if he did not apply oil to his hair, they would be visible. Narrated by Muslim.

These grey hairs were at his temples, in his parting and in his soul patch.

The evidence for that is the hadith of Anas رضي الله عنه, who was asked whether the Prophet ﷺ dyed his hair. He said: There were only a few grey hairs at **his temple**. Narrated by al-Bukhari and Muslim.

It was narrated that Jabir ibn Samurah said: There were no grey hairs on the head of the Messenger of Allah ﷺ except a few hairs in **his parting**; if he applied oil to his hair, it would cover them. Narrated by Ahmad.

It was narrated that Wahb ibn Abi Juhayfah as-Suwa'i said: I saw the Prophet ﷺ, and I saw whitish hairs below his lower lip, **in his soul patch**. Narrated by al-Bukhari and Muslim.

The temple is the area between the eye and ear. **The parting** is where the hair is parted in the middle of the head. **The soul patch** is the hair that grows beneath the lower lip.

It was narrated that Ibn Abbas رضي الله عنه said: Abu Bakr رضي الله عنه said: O Messenger of Allah, you have got grey hairs! He said: **«What has given me grey hairs is [Surat] Hud, al-Waqi'ah, al-Mursalat, Amma yatasa'alun [an-Naba] and Idha ash-shamsu kuwwirat [at-Takweer].»** Narrated by at-Tirmidhi; classed as sahih by al-Albani.

The scholars said: The reason why he got grey hairs because of these surahs is what they contain of descriptions of the horrors of the Day of Resurrection and the calamities that befell earlier nations. That had an immense impact on the Messenger of Allah ﷺ, to the extent that he developed grey hairs earlier than expected.

The hairstyle of the Prophet ﷺ

In the beginning, the Prophet ﷺ preferred to go along with the People of the Book and differ from the polytheists. So he used to have a fringe. Then when the people began to enter the religion of Allah in crowds, and the enmity of the People of the Book became clear, he went back to the custom of the Arabs, which was to have a parting in the hair.

It was narrated from Ibn Abbas رضي الله عنهما that the Messenger of Allah ﷺ used to have a fringe, whereas the polytheists used to part the hair and the People of the Book wore their hair with a fringe. The Messenger of Allah ﷺ liked to go along with the People of the Book in matters concerning which he had not been given specific instructions. Then, later on, the Messenger of Allah ﷺ had a parting in his hair. Narrated by al-Bukhari and Muslim.

The scholars said: The conclusion is that the correct view is that both having a fringe and parting the hair are permissible, but parting the hair is better. And Allah knows best.

Shaykh al-Islam Ibn Taymiyyah رحمه الله said: Hence parting the hair became a defining characteristic of the Muslims, and one of the conditions stipulated for ahl adh-dhimmah [non-Muslims living under Muslim rule] was that they should not part their hair.

Shaving his head ﷺ

An-Nawawi said: After he migrated to Madinah, the Prophet ﷺ did not shave his head in any year except the year of al-Hudaybiyyah, then the year of the made-up umrah (Umrat al-Qada), then the year of the Farewell Pilgrimage.

Ruling on shaving part of the head (qaza)

In as-Sahihayn it is narrated from Abdullah ibn Umar رضي الله عنه that the Messenger of Allah ﷺ forbade qaza, which refers to shaving part of the head and leaving the hair on part of it. This is a prohibition in the sense of it being haram.

The scholars said: Qaza includes shaving parts of the sides of the head, or shaving the middle of the head and leaving the sides, as many Christians do; or shaving the sides of the head and leaving the middle, as many of the foolish do; or shaving the front of the head and leaving the back.

Dyeing his hair

The scholars differed as to whether the Prophet ﷺ dyed his hair. Some of them said that he did not do that, and some said that he did. The correct view is that he ﷺ did do that.

Abu Hurayrah رضي الله عنه was asked: Did the Prophet ﷺ dye his hair? He said: Yes. Narrated by at-Tirmidhi in ash-Shama'il; classed as sahih by al-Albani.

Al-Bukhari narrated that Abdullah ibn Mawhab said: I went to visit Umm Salamah رضي الله عنها, and she brought out and showed us one of the hairs of the Prophet ﷺ which had been dyed.

It was narrated from Ibn Umar رضي الله عنه that the Prophet ﷺ used to wear sandals made of tanned leather, **and he would dye his beard with safflower and saffron**. And Ibn Umar رضي الله عنه used to do that. Narrated by Abu Dawud and an-Nasai; classed as sahih by al-Albani.

Discussion

There is nothing wrong with dyeing the hair with henna, for men, because of the report narrated by the authors of as-Sunan from Abu Dharr رضي الله عنه, that the Prophet ﷺ said: **«The best way to change grey hair is to use henna and katam.»** Classed as sahih by al-Albani.

With regard to changing grey hair with pure black dye, that is not permissible for men or women, because the Prophet ﷺ said: **«Change this grey hair, but avoid black.»** Narrated by Muslim.

Abu Dawud narrated that Ibn Abbas رضي الله عنه said: The Messenger of Allah ﷺ said: **«There will be people at the end of time who will dye their hair as black as the crops of pigeons. They will not even smell the fragrance of Paradise.»** This hadith was classed as sahih by al-Albani.

The type of hair dye that should be avoided is that which is regarded as immoral and an imitation of women, because the Prophet ﷺ forbade such imitation and cursed the one who does it.

Letting the beard grow

The Prophet ﷺ enjoined letting the beard grow. It was narrated that Abdullah ibn Umar رضي الله عنه said: The Messenger of Allah ﷺ said: **«Trim the moustache and let the beard grow.»** Narrated by al-Bukhari and Muslim.

According to a report in as-Sahihayn, he said: **«Be different from the polytheists; trim the moustache and let the beard grow.»** What some people do, shaving the beard or cutting it short at the bottom and trimming it on both sides, is not permissible, because it is contrary to the guidance of the Prophet ﷺ and his command to let the beard grow.

Shaykh Ibn Baz said: Whoever quotes as evidence the report that Ibn Umar رضي الله عنه used to cut his beard during Hajj so that it was no longer than a handful, this cannot be taken as evidence, because it was based on Ibn Umar's own reasoning (ijtihad). What counts as evidence is what he narrated, not his own reasoning.

The beard of the Prophet ﷺ

The beard of the Prophet ﷺ was thick and full. An-Nasai narrated that al-Bara said: The Messenger of Allah ﷺ was a man with a thick beard.

It was narrated from Ali ibn Abi Talib رضي الله عنه that the Prophet ﷺ had a large beard. Narrated by Ahmad; classed as sahih by al-Albani.

Activities

1. Write briefly about the importance of studying the Prophetic shama'il (characteristics of the Prophet ﷺ).

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2. How did the Westerners write about their views of the Messenger of Allah ﷺ? What does that indicate?

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3. Write a precise description of the face, hair and beard of the Messenger of Allah ﷺ.

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4. Did the Messenger of Allah ﷺ dye his hair? Quote evidence for that. What is the ruling on dyeing the hair black?

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5. Based on your study of this chapter, discuss the prohibition on imitating the disbelievers.

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6. How would you respond to one who says that letting the beard grow is not obligatory?

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The physique of the Prophet ﷺ:

Anas ibn Malik رضي الله عنه spoke concisely about the physique of the Prophet ﷺ. He said: The Messenger of Allah ﷺ was well-built. Narrated by at-Tirmidhi; classed as sahih by al-Albani.

Al-Bara ibn Azib رضي الله عنه said: "I have never seen anything more handsome than him." Narrated by al-Bukhari and Muslim.

At-Tirmidhi narrated in ash-Shama'il, with a sahih isnad, that Ali ibn Abi Talib رضي الله عنه said: The Prophet ﷺ was neither tall nor short; his fingers and toes were thick; he had a large head and his joints were large; he had a line of hair that extended from his chest to his navel.

Anas ibn Malik رضي الله عنه described the Prophet ﷺ by saying: "He was of average height, neither tall nor short". Agreed upon; this version was narrated by al-Bukhari.

Al-Bara رضي الله عنه said: The Messenger of Allah ﷺ was a man of average height, and broad-shouldered. Agreed upon.

The phrase translated here as broad-shouldered means that the top of his back was broad.

It was narrated from al-Jareeri that he was circumambulating the Kaaba (tawaf) with Abu't-Tufayl رضي الله عنه, who said to him: I saw the Prophet ﷺ, and there is no one left on the face of the earth who saw him except me. I said: Describe him to me. He said: He was fair-skinned, good-looking, of average build. Narrated by Muslim.

"Of average build" means that he was neither fat nor thin, and neither tall nor short. "There is no one left on the face of the earth who saw him except me" – that was because Abu't-Tufayl – whose name was Aamir ibn Wathilah al-Laythi, was the last of the Sahabah to die. He was born in the year of the Hijrah and died in 110 AH. With his death, the generation of the Sahabah رضي الله عنهم came to an end.

Ibn al-Qayyim رَحِمَهُ ٱللَّهُ said: Allah عَزَّوَجَلَّ perfected the Prophet's beautiful qualities, both outward and inward. He صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ was the best of Allah's creation in both physical appearance and attitude, the most beautiful in outward appearance and character.

It was narrated that one of the Sahabah met a monk, who said: Describe Muhammad to me as if I can see him, for I have seen his description in the Torah and the Gospel. The Sahabi began to describe him: He was neither excessively tall nor short… and he mentioned some of his other characteristics. When the monk heard that, he became Muslim.

The colour of the Prophet's skin

The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ was fair, with a reddish tint that had a darkish tone.

Al-Bukhari and Muslim narrated that Anas ibn Malik رَضِيَ ٱللَّهُ عَنْهُ said: The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ was neither extremely fair nor dark-skinned.

According to another report narrated by them, the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ was white with a reddish tint; he was neither extremely fair nor very dark.

The seal of prophethood

There was on the Prophet's body the seal of prophethood, which was one of the signs of his prophethood.

This is the sign that was mentioned by the last monk with whom Salman al-Farisi رضي الله عنه lived, when he said to him: What do you instruct me to do? The monk said: O my son, the time of a prophet is approaching. He will be sent with the religion of Ibrahim. He will appear in the land of the Arabs, and will migrate to a land between two lava fields, between which there are date palm trees. He will have signs that are not hidden. He will accept gifts but will not accept charity. Between his shoulders there will be the seal of prophethood. If you are able to migrate to that land, then do so. Narrated by Ahmad; classed as hasan by al-Albani.

That was the sign by which Baheera the monk recognized him, hence he said: This is the leader of the worlds; this is the Messenger of the Lord of the Worlds. Allah will send him as a mercy to the worlds. The elders of Quraysh said to him: How do you know? He said: When you emerged from the high ground, there was no tree and no rock that did not prostrate to him, and they do not prostrate to anyone except a prophet. I recognized him by the seal of prophethood, lower than his shoulder blades, like an apple. Narrated and classed as sahih by at-Tirmidhi.

It was narrated that Jabir ibn Samurah رضي الله عنه said: The seal of the Messenger of Allah صلى الله عليه وسلم – meaning that which was between his shoulders – was a red lump of flesh like a pigeon's egg. Narrated and classed as sahih by at-Tirmidhi.

According to a report narrated by Muslim: I saw the seal [of prophethood] at his shoulder, like a pigeon's egg, the same colour as his body.

The body of the Prophet صلى الله عليه وسلم bore the seal of prophethood, which was one of the signs of his being a prophet.

Al-Qurtubi said: The proven hadiths agree that the seal of prophethood was a prominent feature next to his left shoulder. It was the size of a pigeon's egg.

There is no proof that written on the seal was the name of Allah, or "Muhammad", or any other words.

The clothing of the Prophet ﷺ

It was narrated that Umm Salamah رضي الله عنها said: The garment that the Prophet ﷺ liked best was the chemise (qamees). Narrated by Abu Dawud, at-Tirmidhi and an-Nasai; classed as sahih by al-Albani.

Shaykh Ibn Uthaymeen رحمه الله said: At the time of the Messenger of Allah ﷺ, they used to wear the rida (upper garment) and izar (lower garment) sometimes, and sometimes they would wear the chemise. The Prophet ﷺ liked the chemise, because it was more covering, and because it was a single piece of clothing that a person could put on in one go. Therefore it was easier than putting on the izar first, and then the rida.

It was narrated from Muawiyah ibn Qurrah that his father said: I came to the Messenger of Allah ﷺ with a group from Muzaynah, to swear allegiance to him. His chemise was not buttoned up – meaning that the buttons were undone. Narrated by Ahmad and Abu Dawud; classed as sahih by al-Albani.

It was narrated from Anas ibn Malik رضي الله عنه that the Prophet ﷺ came out, leaning on Usamah ibn Zayd رضي الله عنه, wearing a qitri garment that he had wrapped around himself, and he led them in prayer. Narrated by Ahmad; classed as sahih by al-Arna'ut.

A qitri garment is a type of Yemeni garment made of cotton, of a reddish colour and striped; its fabric is a little rough.

It was narrated that Anas ibn Malik رضي الله عنه said: The garment that the Messenger of Allah ﷺ liked best was the hibarah – a Yemeni cloak. Agreed upon.

Ibn Battal said: It is a type of Yemeni cloak, made of cotton. It was regarded by them as the noblest and best of garments.

What is the Sunnah when putting on a new garment?

It was narrated that Abu Saeed al-Khudri رضي الله عنه said: When the Messenger of Allah ﷺ put on a new garment, he would mention it by name – whether it was a turban, a chemise or an upper garment – then he would say: **«Allahumma laka'l-hamdu kama kasawtanihi, as'aluka khayrahu wa khayra ma suni'a lahu wa a'oodhu bika min sharrihi wa sharri ma suni'a lah (O Allah, to You be all praise for You have clothed me with it. I ask You for the good of it and the good for which it was made, and I seek refuge with You from the evil of it and the evil for which it was made).»** Narrated by at-Tirmidhi and Abu Dawud; classed as sahih by al-Albani.

White garments:

The clothes that the Messenger of Allah ﷺ wore most often were white, as mentioned in a hadith of Ibn Abbas رضي الله عنهما, who said: The Messenger of Allah ﷺ said: **«You should wear white garments; let your living wear them, and shroud your dead in them, for they are among the best of your garments.»** Narrated by at-Tirmidhi and Abu Dawud; classed as sahih by al-Albani.

How the Prophet ﷺ dressed

His garments came to mid-calf, and his sleeves came to his wrists.

In Sahih Muslim, it is narrated that the Prophet ﷺ came out wearing a red hullah (suit). Abu Juhayfah said: It is as if I can see the whiteness of his shins.

It was narrated by at-Tirmidhi, who classed the report as hasan, that Asma bint Yazid ibn as-Sakan said: The sleeves of the Messenger of Allah ﷺ came to the wrist.

These hadiths indicate that the Prophet ﷺ was very modest in his dress. He liked the chemise, but he would wear other garments too, such as the izar (lower garment). He would wrap a garment over his shoulders sometimes, or wrap a garment around his waist. He did not refrain from wearing good quality clothes, and he liked white garments with stripes of red or another colour.

Wearing red, and the ruling thereon:

It was narrated from Awn ibn Abi Juhayfah that his father رضي الله عنه said: I saw the Prophet ﷺ wearing a red hullah (suit), and it is as if I can see the whiteness of his shins. Sufyan said: I think it was striped. Agreed upon.

The scholars of Arabic language said: The hullah is a two-piece garment; it cannot be one piece. It consists of an izar (lower garment) and a rida (upper garment), and the like.

Sufyan said: I think it was striped – in other words, it was not solid red; rather it was striped, meaning that it had red stripes. This is most likely to be correct.

Shaykh Ibn Uthaymeen رحمه الله said: The Prophet ﷺ forbade wearing red if it is solid red. But if it is red with some whiteness, then there is nothing wrong with it. End quote.

The Prophet's khuffs (footwear that covers the ankles)

Al-Mugheerah ibn Shu'bah رضي الله عنه said: Dihyah al-Kalbi gave the Messenger of Allah ﷺ a pair of khuffs as a gift, and he put them on. Narrated by at-Tirmidhi; classed as sahih by al-Albani.

The Prophet's sandals

It was narrated that Qatadah said: I said to Anas ibn Malik رضي الله عنه: What were the sandals of the Messenger of Allah ﷺ like? He said: They had two straps. Narrated by al-Bukhari. The word translated here as strap refers to a strap that goes between the two toes.

In as-Sahihayn it is narrated from Ubayd ibn Jurayj that he said to Ibn Umar رضي الله عنه: I saw you wearing sibti sandals! He said: I saw the Messenger of Allah ﷺ wearing sandals on which there was no hair, and doing wudu in them, and I like to wear them.

Sibti refers to that on which there is no hair. It comes from the word sibt, which refers to the tanned hide of cattle.

It was narrated that Amr ibn Hurayth رضي الله عنه said: I saw the Messenger of Allah ﷺ praying in stitched sandals. Narrated by an-Nasai and Ahmad; classed as sahih by al-Albani.

This is indicative of the humility of the Prophet ﷺ. His humility was as Aisha رضي الله عنها described it: he would mend his sandals and his clothes, and do tasks around the house as one of you does. Narrated by Ahmad and al-Bukhari in al-Adab al-Mufrad; classed as sahih by al-Albani.

Walking in one sandal

It was narrated from Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: **«No one of you should walk in one sandal; let him put them both on or take them both off.»** Narrated by al-Bukhari and Muslim.

It was narrated from Jabir that the Prophet ﷺ forbade a man to eat with his left hand or **to walk wearing one sandal**. Narrated by Muslim.

The Sunnah when putting on sandals is to start on the right:

It was narrated from Abu Hurayrah رضي الله عنه that the Prophet ﷺ said: «**When one of you puts on his sandals, let him start on the right, and when he takes them off, let him start on the left, so that the right foot will be the first to be shod and the last to be unshod.**» Narrated by al-Bukhari and Muslim. This version was narrated by al-Bukhari.

It is Sunnah to pray wearing sandals in an uncarpeted space:

In as-Sahihayn, it is narrated that Anas ibn Malik رضي الله عنه was asked: Did the Prophet ﷺ pray in his sandals? He said: Yes.

In Sunan Abi Dawud it is narrated from Shaddad ibn Aws رضي الله عنه that the Prophet ﷺ said: **«Be different from the Jews, for they do not pray wearing their shoes or their khuffs.»** This hadith was classed as sahih by al-Albani.

The biographers narrated that Abdullah ibn Mas'ud رضي الله عنه was the one who took care of the Prophet's sandals. When the Prophet ﷺ stood up, he would put them on him, and when he sat down, he would hold them in his arms.

Abu'l-Abbas al-Maqqari said: It is proven that Abdullah ibn Mas'ud رضي الله عنه was the one who looked after the Prophet's sandals, siwak, pillow and wudu water, as is mentioned in as-Sahih.

The Prophet's ring

It was narrated that Anas ibn Malik رضي الله عنه said: The ring of the Prophet ﷺ was silver, and its stone was Ethiopian. Narrated by Muslim.

An-Nawawi said: The Muslims are unanimously agreed that it is permissible for men to wear silver. Some of the earlier scholars of Syria regarded it as disliked (makruh) for anyone who is not in a position of authority, and they narrated a report concerning that, but this is an odd view and is to be rejected.

Al-Baji رحمه الله said: With regard to wearing a ring of silver, this is what Saeed ibn al-Musayab said concerning that to Sadaqah ibn Yasar: Wear it, and tell the people that I gave you a fatwa allowing you to do that.

It was narrated that Anas ibn Malik رضي الله عنه said: When the Messenger of Allah ﷺ wanted to write to the non-Arabs, he was told that the non-Arabs do not accept any letter except one that had a seal. So he had a ring made, and it is as if I can see it shining on his hand. Agreed upon.

The engraving on the Prophet's ring

It was narrated that Anas ibn Malik رضي الله عنه said: The engraving on the ring of the Messenger of Allah ﷺ said: Muhammad on one line, Rasool on one line, and Allah on one line. Narrated by al-Bukhari.

It was narrated that Ibn Umar رضي الله عنه said: The Messenger of Allah ﷺ acquired a ring made of silver and wore it on his hand. Then it was worn by Abu Bakr, then by Umar, then by Uthman, until it fell into the well of Aris later on. Its engraving said: Muhammad Rasoolallah (Muhammad the Messenger of Allah). Agreed upon.

It was narrated from Ali ibn Abi Talib رضي الله عنه that the Prophet ﷺ used to wear his ring on his right hand. Narrated by an-Nasai and Ibn Majah; classed as sahih by al-Albani.

What is the ruling on wearing a silver ring, for men?

The correct view is that it is permissible, but it is not Sunnah. The evidence for that is the fact that the Prophet ﷺ did not wear a ring until he was told that kings would not accept any letter unless it was sealed, so he acquired the ring, as it was narrated in as-Sahihayn from Anas رضي الله عنه that the Prophet ﷺ wanted to write to Chosroes (Kisra), Caesar and the Negus. It was said to him: They do not accept any letter unless it has a seal. So the Messenger of Allah ﷺ acquired a ring of which the flat part was made of silver, on which were engraved the words: "Muhammad Rasoolallah."

The Prophet ﷺ did not intend the wearing of it as an act of worship to draw closer to Allah, such that it might be said that it is an act which is encouraged (mustahabb). Therefore the correct view is that it is permissible.

The Prophet's turban

It was narrated that Jabir رضي الله عنه said: The Prophet ﷺ entered Makkah on the day of the conquest wearing a black turban. Narrated by Muslim.

It was narrated from Ja'far ibn Amr ibn Hurayth, from his father, that the Prophet ﷺ addressed the people, wearing a black turban. Narrated by Muslim.

An-Nawawi رَحِمَهُ ٱللَّهُ said: This indicates that it is permissible to wear black clothes, and to wear them when delivering the khutbah, even though white garments are better, as is proven in the sahih hadith: **«The best of your garments are those which are white.»** Narrated by Abu Dawud and at-Tirmidhi; classed as sahih by al-Albani. End quote.

It was narrated that Ibn Umar رَضِيَ ٱللَّهُ عَنْهُمَا said: When the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ wore a turban, he let the end of it hang down between his shoulders. Narrated and classed as hasan by al-Albani.

The end of the turban which is left hanging down is known as dhu'abah or 'adhbah.

It is not Sunnah to wear a turban; rather that was the habit and practice of the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, and it was not Sunnah in the sense of being an act of worship. The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ did not wear a turban as an act of worship, and he did not enjoin his ummah to do that.

The Prophet's izar (lower garment)

It was narrated that Ubayd ibn Khalid al-Muharibi رَضِيَ ٱللَّهُ عَنْهُ said: Whilst I was walking in Madinah, I heard someone behind me saying: **«Pull up your izar, for that is more pious and makes it last longer.»** Then I saw that it was the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. I said: O Messenger of Allah, it is no more than a striped malha cloak. He said: **«Do you not have an example in me?»** I looked, and I saw that his izar came to mid-calf. Narrated by an-Nasai; classed as sahih by al-Albani.

«for that is more pious» means: pulling up the izar so that it will not touch the ground, and will not be regarded as isbal, which is prohibited. This is more pious and more fearing of Allah عَزَّ وَجَلَّ.

"a striped malha cloak" means: it had black-and-white stripes. This was the clothing of the Bedouin, and was not a high-quality garment.

It was narrated that Hudhayfah ibn al-Yaman رَضِيَ ٱللَّهُ عَنْهُ said: The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ took hold of the muscle of my calf, or his calf, and said: **«This is how far the izar should reach, and if you insist, it may go lower, but if you insist, you should realize that it is not right for the izar to reach the ankles.»** Narrated and classed as sahih by at-Tirmidhi.

Ruling on isbal (letting a garment come lower than the ankles)

Isbal (letting a garment come lower than the ankles) is haram. Muslim narrated from Abu Dharr رضي الله عنه that the Messenger of Allah ﷺ said: **«There are three to whom Allah will not speak, or look at them or praise them, on the Day of Resurrection and theirs will be a painful punishment.»** I said: Who are they, O Messenger of Allah? They must be doomed and lost. He repeated it three times, and I said: Who are they? They must be doomed and lost. He said: **«The one who lets his garment come lower than his ankles, the one who reminds others of his favours, and the one who sells his product by means of making false oaths.»**

In al-Bukhari, it is narrated that Abu Hurayrah رضي الله عنه said: The Messenger of Allah ﷺ said: **«Whatever of the izar is below the ankles will be in the Fire.»**

It was narrated that Abu Saeed al-Khudri رضي الله عنه said: The Messenger of Allah ﷺ said: **«The Muslim's izar should come to mid-calf, and there is nothing wrong with the area between that and the ankles, but anything lower than the ankles will be in the Fire.»** Narrated by Abu Dawud; classed as sahih by al-Albani.

The ankles are the bones that protrude on both sides of the leg.

These texts indicate that all kinds of isbal are prohibited, but the prohibition is more emphatic if that is done for the purpose of showing off, in which case the punishment is increased. As for simply letting the garment come below the ankles without showing off, it will incur punishment in the Fire.

Ibn al-Arabi said: It is not permissible for a man to let his garment go past his ankle, or to think that he is not letting it drag for the purpose of showing off, because the wording of the prohibition is explicit, and it is not permissible in the case of a prohibition that has been mentioned explicitly to go against it.

Activities

1. **Write a detailed description of the physique of the Messenger of Allah ﷺ.**
2. **What is meant by the seal of prophethood? How was it described, where was it located, and what is the evidence for that?**
3. **What is the Sunnah when putting on new clothes and what is the evidence for that?**
4. **What is the ruling on wearing solid red clothes? What are the colours of clothes recommended in the religious texts?**
5. **What is the ruling on walking in one sandal? Based on your own reading, write the reason for this prohibition.**
6. **Write an essay about the ruling on wearing a ring of silver or gold, for men, and what is the guideline on wearing a turban?**
7. **Write the evidence for the prohibition on isbal (letting one's garment come lower than the ankles), and discuss the view of those who say that it is permissible.**

The Prophet's manner of walking

It was narrated that Anas رضي الله عنه said: The Messenger of Allah ﷺ was of average height, neither tall nor short… When he walked, he would lean forward. Narrated by at-Tirmidhi; classed as sahih by al-Albani.

It was narrated from Ibn Abbas رضي الله عنهما that when the Messenger of Allah ﷺ walked, he walked with energy and speed, with no sign of laziness. Narrated by Ahmad; classed as sahih by al-Arna'ut.

It was narrated by Ahmad that Ali رضي الله عنه said: When the Messenger of Allah ﷺ walked, it was as if he were walking downhill. Classed as sahih by al-Arna'ut.

What is meant is that it was as if he was walking down a slope, which is indicative of how fast he walked.

Ibn al-Qayyim رحمه الله said: There are ten types of gait (manner of walking), the best and most dignified of which is the manner in which the Messenger of Allah ﷺ walked.

And he رحمه الله said: When he walked with his Companions, they would walk in front of him, and he would walk behind them. He used to say: **«Leave my back for the angels…»** And he used to walk both barefoot and in shoes. End quote.

The Prophet's manner of sitting:

It was narrated from Qaylah bint Makhramah رضي الله عنها that she saw the Messenger of Allah ﷺ in the mosque, sitting in the manner called qurfasa. Narrated by Abu Dawud; classed as hasan by al-Albani.

Qurfasa is the same as ihtiba; it means sitting on the buttocks, with the thighs drawn up to the stomach, and the arms wrapped around the shins.

It was narrated from Abbad ibn Tamim, from his paternal uncle, that he saw the Messenger of Allah ﷺ lying on his back in the mosque, placing one of his legs on top of the other. Agreed upon.

With regard to the report narrated by Muslim from Jabir ibn Abdillah, according to which the Prophet ﷺ said: **«No one of you should lie on his back then put one leg on top of the other.»**

An-Nawawi رحمه الله said: The scholars said: The hadiths which forbid lying on one's back with one leg raised over the other may be interpreted as referring to cases in which the awrah, or any part of it, would become visible as a result of that. As for what the Prophet ﷺ did, it was done in such a manner that no part of the awrah appeared. There is nothing wrong with that, and it is not disliked (makruh) if it is done in this manner.

How the Prophet ﷺ sat whilst eating

With regard to how one should sit when wanting to eat, Muslim narrated in his Sahih that Anas ibn Malik رضي الله عنه said: I saw the Prophet ﷺ sitting in the manner called iqaa, eating dates.

Shaykh Ibn Uthaymeen رحمه الله said: Iqaa refers to kneeling with the feet held upright, sitting on the heels. The Prophet ﷺ sat in this manner so that he would not settle into the seated posture and eat too much as a result, because usually when a person sits in this manner, he will not become comfortable, so he will not eat a great deal; if a person becomes too comfortable, he will eat too much; this is what usually happens.

Al-Hafiz رحمه الله said: What is recommended when sitting to eat is to kneel on the ground, with the tops of the feet resting flat on the ground, or to kneel resting on the left leg, with the right leg held upright.

It was narrated that Abu Juhayfah رضي الله عنه said: The Prophet ﷺ said: **«I do not eat reclining.»** Narrated by al-Bukhari.

The word translated here as **reclining** refers to when a person sits with a cushion underneath him, and is comfortable and firm in his sitting.

It was also said that it refers to leaning on one's side.

An-Nawawi said: What is meant is: I do not eat in the manner of one who wishes to eat a great deal of food, and sits down comfortably for his meal; rather I sit like one who wants to get up soon, and I eat only a little.

The Prophet's sitting in the manner that is called ittika

In Arabic, the word ittika has two meanings:

1: Sitting whilst leaning and resting on one side. This is the well-known view. Ibn al-Atheer said: The common folk only know this word as referring to one who leans whilst sitting, resting on one of his two sides.

2: Sitting comfortably. Examples of this meaning are seen in the verses: *{and couches to rest upon (yattaki'oona)}* [az-Zukhruf 43:34]; and *{and prepared for them a cushioned couch (muttaka'an)}* [Yusuf 12:31] – the related words in these verses refer to places in which to sit.

It was narrated that Jabir ibn Samurah رضي الله عنه said: I saw the Prophet ﷺ leaning on a pillow on his left side. Narrated by Abu Dawud and at-Tirmidhi; classed as sahih by al-Albani.

It was narrated from Abd ar-Rahman ibn Abi Bakrah, that his father said: The Messenger of Allah ﷺ said: **«Shall I not tell you of the gravest of major sins?»** They said: Yes, O Messenger of Allah. He said: **«Associating others with Allah, and defiant disobedience of parents.»**

Then the Messenger of Allah ﷺ sat up, as he had been reclining, and said: **«And bearing false witness – or false speech.»** And the Messenger of Allah ﷺ kept repeating it until we thought: Would that he would stop (out of compassion towards him). Agreed upon.

We have quoted above the hadith of Abu Juhayfah رضي الله عنه, according to which the Prophet ﷺ said: **«I do not eat reclining.»**

It was narrated that Abdullah ibn Bisr said: I gave the Prophet ﷺ a [roast] sheep, and the Messenger of Allah ﷺ knelt on his knees and ate. A Bedouin said: What is this manner of sitting? He said: **«Allah has made me a noble slave; He has not made me a stubborn tyrant.»** Narrated by Abu Dawud and Ibn Majah; classed as sahih by al-Albani.

The sweat of the Prophet ﷺ

Al-Bukhari and Muslim narrated that Anas رضي الله عنه said: I have never touched any silk or brocade that was softer than the hand of the Prophet ﷺ, and I have never smelled any fragrance or sweat that was better than the fragrance or sweat of the Prophet ﷺ.

Al-Bukhari narrated that Abu Juhayfah رضي الله عنه said: The Messenger of Allah ﷺ went out to al-Bat-ha at midday and did wudu, then he prayed Zuhr with two rakahs and Asr with two rakahs, with a stick in front of him and people passing beyond it. The people began to take hold of his hands and wipe their faces with them. I took hold of his hand and laid it against my face, and found it to be cooler than snow, and more fragrant than musk.

Muslim narrated that Jabir ibn Samurah رضي الله عنه said: I prayed with the Messenger of Allah ﷺ, then he went out to his family, and I went out with him. He was met by some boys, and he began to pat their cheeks, one by one. As for me, he patted my cheek, and I found his hand to be cool or fragrant, as if he had brought it out from the vessel of a perfume seller.

The phrase translated here as **the vessel of a perfume seller** refers to the container in which the perfume seller prepares his perfume.

Muslim narrated that Anas said: The Messenger of Allah ﷺ was white with a reddish tint, as if his sweat was pearls… I have never smelled any musk or amber that was better than the fragrance of the Messenger of Allah ﷺ.

In fact, people could tell that the Prophet ﷺ was approaching by his fragrance which could be smelled from afar. Ad-Darimi narrated from Jabir ibn Abdillah رضي الله عنه that the Prophet ﷺ would not walk on any path and be followed by someone, but that person would know that he had passed that way because of the fragrance of his sweat.

They used to collect his sweat and use it as a perfume. Muslim narrated that Anas ibn Malik رضي الله عنه said: The Prophet ﷺ came to visit us and took a siesta in our house. My mother came with a bottle, and started to collect his sweat in it. The Prophet ﷺ woke up and said: **«O Umm Sulaym, what are you doing?»** She said: [Collecting] your sweat; we put it in our perfume, for it is the most fragrant of perfumes.

The perfume of the Prophet ﷺ

The Prophet ﷺ loved perfume so much that he said: **«Of worldly pleasures, women and perfume have been made dear to me, and my delight is in prayer.»** Narrated by Ahmad and Abu Dawud; classed as sahih by al-Albani.

Having a pleasant fragrance was one of his characteristics, even if he had not put on perfume. It was narrated that Anas ibn Malik رضي الله عنه said: I have never touched any silk or brocade that was softer than the hand of the Prophet ﷺ, and I have never smelled any fragrance or sweat that was better than the fragrance or sweat of the Prophet ﷺ.

He could be recognized by his fragrant smell as he came and went. Abu Ya'la and al-Bazzar narrated – and the isnad was classed as sahih by Ibn Hajar – that Anas said: If the Messenger of Allah ﷺ passed through one of the streets of Madinah, the fragrance of musk could be detected from him, and people would say: The Messenger of Allah ﷺ has passed by. Hence he disliked any unpleasant smell to be noticed from him, to the extent that he would refrain from eating many permissible things, such as garlic, onions, leeks and similar foods that have unpleasant smells.

The fact that he wore perfume and loved it indicates that wearing perfume does not come under the heading of pride; rather it may be recommended, such as when beautifying oneself for prayer, praying in congregation, and so on. It is good for a woman to wear perfume for her husband, and for a husband to wear perfume for his wife. It is also good for scholars to wear perfume, so that people will develop respect for knowledge, and for other people.

Situations in which it is more important to wear perfume

It is more important for men to wear perfume on occasions such as Friday, Eid, when entering ihram, when attending prayers in congregation, reading Quran, seeking knowledge and remembering Allah (dhikr).

It is more important for both men and women when engaging in marital relations, because it comes under the heading of showing kindness to one another.

It is not permissible for a woman to go out wearing perfume in the streets or among men. A stern warning has been narrated concerning that, as the Prophet ﷺ said: **«Any woman who puts on perfume and passes by people so that they may smell her fragrance, is a zaniyah (adultress).»** Narrated by an-Nasai; classed as hasan by al-Albani.

The names of the Prophet ﷺ:

It was narrated that Jubayr ibn Mut'im رضي الله عنه said: The Messenger of Allah ﷺ said: **«I have several names. I am Muhammad, and I am Ahmad, and I am al-Mahi (the eraser) by means of whom Allah erases disbelief, and I am al-Hashir (the gatherer) at whose feet the people will be gathered, and I am al-Aqib (the last) after whom there will be no other.»** Agreed upon.

- **With regard to the name Muhammad** (meaning praiseworthy), it is because he has many qualities for which he is praised, and this form is more emphatic than the form Mahmoud (also meaning praiseworthy), by way of emphasizing the meaning.
- **The name Ahmad** is also derived from the root al-hamd (praise).

Thus the first of these two names, Muhammad, indicates that he is praiseworthy, and the second name, Ahmad, indicates that he is the one who praises his Lord عز وجل more than anyone else.

- **With regard to the name al-Mahi** (the eraser), he is the one by means of whom Allah erases disbelief (kufr), for disbelief was never erased by anyone as it was erased by the Prophet ﷺ.

He was sent at a time when all the people on earth were disbelievers, except for the remnants of the People of the Book, and they were either idol worshippers, Jews who were subject to divine wrath, Christians who had gone astray, Sabians who acknowledged no Lord and no resurrection, star worshippers, fire worshippers, and others. At that time, Allah جل وعلا looked at the people of earth and despised them all, Arabs and non-Arabs alike, except for a few remnants who followed what was left of the true religion. By means of him, Allah helped the earth and mankind; by means of him, He dispelled the darkness and revived mankind after they had been (spiritually) dead. By means of him, He guided people and brought them forth from misguidance, taught them knowledge and dispelled their ignorance, and opened blind eyes, deaf ears and sealed hearts, until the religion of Allah prevailed over all other religions, and His religion reached the ends of the earth, travelling to every land on which the sun rises.

- **Al-Hashir** (the gatherer) means the one who will be gathered before the people, as it is mentioned in another hadith: **«I will be the first one for whom the earth [the grave] will be split open.»** Narrated by al-Bukhari. What is meant is that they will be gathered after him, or they will follow him.

Al-Aqib (the last) means the Prophet who came after all the other prophets. So he is the last, the final Prophet, and there will be no prophet after him.

It was narrated that Hudhayfah said: I met the Prophet ﷺ in one of the streets of Madinah, and he said: **«I am Muhammad, and I am Ahmad, and I am the Prophet of Mercy and the Prophet of Repentance, and I am al-Muqaffi (the last in succession), and I am al-Hashir (the gatherer), the Prophet of Battles.»** Narrated by at-Tirmidhi in ash-Shama'il ; classed as hasan by al-Albani.

«The Prophet of Mercy»: that is, the one whom Allah sent with mercy. Allah عَزَّوَجَلَّ says: *{And We have not sent you, [O Muhammad], except as a mercy to the worlds}* [al-Anbiya 21:107]. Through him, Allah showed mercy to all of creation, thus he was sent as a mercy to his ummah and as a mercy to the worlds.

«The Prophet of Repentance»: that is, the one through whose guidance a person comes to repent and turns to his Lord.

«Al-Muqaffi (the last in succession)**»**, who followed in the footsteps of the prophets who came before him, so he was the last of them and the final Prophet.

«The Prophet of Battles», who was sent to strive against the enemies of Allah in jihad and in the unprecedented battles that took place and will take place between his ummah and the disbelievers.

Ta-Ha and Ya-Seen are not among the names of the Prophet ﷺ, and they are not mentioned in any sound report or from any of the early generations (the salaf). The evidence that is given to support this idea is an invalid hadith, "I have ten names before my Lord, among which are Ta-Ha and Ya-Seen."

Ibn al-Qayyim said: With regard to what the common folk say, that Ya-Seen and Ta-Ha are among the names of the Prophet ﷺ, that is not correct. This is not mentioned in any sahih, hasan or mursal hadith, or in any report from a Sahabi. Rather these are letters [that appear at the beginning of some surahs], like Alif-Lam-Meem, or Ha-Meem, or Alif-Lam-Ra, and so on.

Activities

1. Write a detailed description of the manner in which the Messenger of Allah ﷺ walked and sat, with a discussion on manners of sitting that are prohibited.

.....

.....

2. What is meant by ittika? Give a description of this manner of sitting, with evidence.

.....

.....

3. Write an essay about seeking blessing (barakah) from the grave of the Prophet ﷺ that is prohibited, and the ruling on seeking blessing (barakah) from the righteous, with evidence.

.....

.....

4. Mention five of the names of the Prophet ﷺ with an explanation of their meanings. What is the mistake that many ordinary Muslims fall into in this regard?

.....

.....

How the Prophet ﷺ ate:

The Messenger of Allah ﷺ set an important guideline with regard to eating, which is his words: **«The son of Adam fills no vessel worse than his stomach. Sufficient for the son of Adam is a few mouthfuls to keep him standing upright. But if he must do that, then one third for food, one third for drink, and one third for breathing.»** Narrated by Ahmad and by at-Tirmidhi, who classed it as sahih.

It was narrated that Abu Hurayrah رضي الله عنه said: The Messenger of Allah ﷺ said: **«The Muslim eats in one stomach whereas the disbeliever eats in seven stomachs.»** Agreed upon.

Saying Bismillah when beginning to eat and saying Alhamdu Lillah after eating:

It was narrated from Aisha رضي الله عنها that the Messenger of Allah ﷺ said: **«When one of you eats, let him mention the name of Allah, and if he forgets to mention the name of Allah in the beginning, then let him say, Bismillahi awwalahu wa aakhirahu (In the name of Allah at the beginning and the end).»** Narrated by Abu Dawud; classed as sahih by al-Albani.

It was narrated that Umar ibn Abi Salamah رضي الله عنه said: I ate with the Prophet ﷺ and he said: **«Say Bismillah, eat with your right hand, and eat from what is directly in front of you.»** Agreed upon.

When finishing eating, he would say: **«Alhamdu Lillahi katheeran tayyiban mubarakan fihi ghayra makfiyyin wa laa muwadda'in wa laa mustaghnan anhu rabbana (Praise be to Allah, much good and blessed praise; no one can do without [His blessings], O our Lord).»** Narrated by al-Bukhari.

Or he would say: **«Alhamdu Lillah alladhi kafana wa arwana ghayra makfiyyin wa laa makfur (Praise be to Allah Who has sufficed us and quenched our thirst. no one can do without [His blessings] or be ungrateful for them).»** Narrated by al-Bukhari.

It was narrated from Anas رضي الله عنه that the Prophet ﷺ said: **«Allah is pleased with a slave who eats food then praises Him for it, or drinks a drink and praises Him for it.»** Narrated by Muslim.

It is Sunnah to eat with the right hand, and to eat from what is directly in front of one. It is narrated from the Prophet ﷺ that he said: **«When one of you eats, let him eat with his right hand, and when he drinks, let him drink with his right hand, for the Shaytan eats with his left hand and drinks with his left hand.»** Narrated by Muslim.

It was narrated that Anas ibn Malik رضي الله عنه said: When the Prophet ﷺ ate food, he would lick his three fingers. Narrated by Muslim.

We have noted above how the Prophet ﷺ sat whilst eating.

The Prophet ﷺ refrained from eating some foods:

The Prophet ﷺ did not eat lizard, and he gave us the reason for that: **«... but it is not found in the land of my people, and I find it off-putting.»** Agreed upon.

He ﷺ did not like to eat garlic, because of its smell. It was narrated from Abu Ayub al-Ansari رضي الله عنه that when the Messenger of Allah ﷺ ate food, he would send the leftovers to Abu Ayub. One day, a pot in which there was garlic was brought to him, and he sent it [to Abu Ayub]. Abu Ayub said: O Messenger of Allah, is it haram? He said to him: **«No, but I dislike its smell.»** Narrated by Ahmad; classed as sahih by al-Arna'ut.

What the Prophet ﷺ would do when food was offered to him:

The Prophet ﷺ did not reject any food that was offered to him. He was not offered any food but he would eat it, unless he found it off-putting, in which case he would refrain from eating it. It was narrated from Abu Hurayrah رضي الله عنه that he said: "The Prophet ﷺ never criticized any food. If he liked it, he would eat it, and if he did not like it, he would leave it." Narrated by al-Bukhari and Muslim.

How the Messenger of Allah ﷺ drank

He ﷺ used to drink in three draughts. It was narrated from Anas ibn Malik رضي الله عنه that the Messenger of Allah ﷺ used to breathe three times whilst drinking. Narrated by al-Bukhari and Muslim.

According to a report in Muslim, he said: **«It is more quenching, more healthy and more enjoyable.»**

He forbade breathing into the vessel, as he said: **«When one of you drinks, let him not breathe into the vessel.»** Agreed upon.

Ibn al-Qayyim رحمه الله said: What is meant by not breathing into the vessel is moving the cup away from the mouth, breathing outside the cup, then resuming drinking.

The scholars said: The prohibition on breathing into the vessel is for the sake of good manners, to avoid making the vessel dirty or giving it a bad smell, and to prevent anything falling into it from the mouth or nose, and so on.

Ibn al-Qayyim said: One of the issues with drinking in one draught is the fear that it may cause choking, if the oesophagus becomes blocked because of too much water coming to it, thus causing the person to choke on it. But if he takes the time to breathe, then drink, he will be safe from that.

Ibn Hajar said: This is the best and safest way, and is the least likely to cause any trouble.

There are also many hadiths which forbid drinking from the mouth of the waterskin; these include the following:

The report narrated by al-Bukhari from Abu Hurayrah رضي الله عنه, who said: The Messenger of Allah ﷺ forbade drinking from the mouth of the waterskin.

In as-Sahihayn it is narrated that Abu Saeed al-Khudri رضي الله عنه said: The Messenger of Allah ﷺ forbade drinking from the mouths of waterskins.

Al-Iraqi said: What may be a valid excuse for doing that is if the waterskin is hanging up, and the one who needs to drink cannot find a vessel easily, and it is not possible for him to take the water in his cupped hand. In that case, it is not disliked (makruh). We may interpret the hadiths mentioned in this way.

Drinking whilst standing:

The Prophet ﷺ forbade drinking whilst standing, as he said: **«No one of you should drink whilst standing.»** Narrated by Muslim.

But it is also proven that he drank whilst standing. It was narrated that Ibn Abbas رضي الله عنهما said: I brought water to the Messenger of Allah ﷺ and he drank Zamzam whilst standing.

The scholars reconciled these reports by noting that the prohibition may be understood as meaning that it is disliked (makruh), and the Prophet ﷺ drank whilst standing to show that it is permissible.

Does this hadith apply to drinking from cans and small bottles that contain juices and various kinds of drinks, or must they be emptied into another vessel?

The answer is that if we look at the reason why drinking from the mouth of the waterskin is not allowed, we will see that this reason is not applicable to these modern containers, because only one person drinks from them, and no one else will drink from the container after him, such that it could be off-putting. The matter of choking, or spilling some of it onto his clothes, is also not applicable in this case, and neither is the issue of finding insects or dirt in the container.

The reasons for the prohibition on drinking from the mouth of the vessel include the following:

1. There is no guarantee that vermin did not enter the waterskin with the water, and may enter the drinker's mouth without him realizing.

2. The one who drinks from the mouth of the waterskin may find that too much water comes out at once, more than he needs, and there is no guarantee that he will not choke.

The condiment of the Prophet ﷺ

The Arabic word idam (translated here as condiment) refers to anything that is eaten with bread, no matter what it is.

It was narrated that Aisha رضي الله عنها said: The Messenger of Allah ﷺ said: **«What a good condiment vinegar is.»** Narrated by Muslim.

It was narrated that Umm Hani bint Abi Talib رضي الله عنها said: The Messenger of Allah ﷺ came in and said: **«Do you have anything to eat?»** I said: No, except some dry bread and vinegar. The Prophet ﷺ said: **«Bring it, for a house in which there is vinegar is not lacking in condiments.»** Narrated and classed as hasan by at-Tirmidhi.

Muslim narrated from Jabir رضي الله عنه that the Messenger of Allah ﷺ asked his family for some condiment (to eat with bread), and they said: We have nothing but vinegar. So he called for it, and began to eat it, and said: **«What good condiment vinegar is, what a good condiment vinegar is.»** Jabir said: I have always liked vinegar since I heard that from the Prophet of Allah ﷺ.

It was narrated that Abu Usayd رضي الله عنه said: The Prophet ﷺ said: **«Eat olive oil and apply it to your skin and hair, for it comes from a blessed tree.»** Narrated by at-Tirmidhi; classed as hasan by al-Albani.

It was narrated that Anas ibn Malik رضي الله عنه said: A tailor invited the Messenger of Allah ﷺ to a meal that he had made.

Anas said: I went with the Messenger of Allah ﷺ to that meal, and the man offered the Messenger of Allah ﷺ barley bread and a broth in which there was squash and dried, salted meat.

Anas said: I saw the Prophet ﷺ seeking out the pieces of squash in the dish, and I have always liked squash since that day. Agreed upon.

Fruit eaten by the Prophet ﷺ:

It was narrated that Abdullah ibn Ja'far رضي الله عنه said: The Prophet ﷺ used to eat cucumber with fresh dates. Agreed upon.

What is meant by his eating cucumber with fresh dates is that he used to eat them together, at the same time.

It was narrated from Aisha رضي الله عنها that the Prophet ﷺ used to eat melon with fresh dates. Narrated by Abu Dawud and at-Tirmidhi; classed as sahih by al-Albani.

A report narrated by Abu Dawud explains that by noting that the Prophet ﷺ said: **«We balance the heat of this with the cold of this, and we balance the cold of this with the heat of this.»** Classed as sahih by al-Albani.

The drink of the Prophet ﷺ:

It was narrated that Aisha رضي الله عنها said: The drinks that the Messenger of Allah ﷺ liked best were those that were sweet and cold. Narrated by Ahmad and by an-Nasai in al-Kubra; classed as sahih by al-Albani.

"Sweet" refers to water mixed with something else, such as raisins and honey.

Ibn al-Qayyim رحمه الله said: As for the drink that combines two characteristics, sweetness and coolness, that is the most beneficial for the body and is one of the main ways of maintaining good health. It is good for well-being and physical strength, and for the liver and the heart. If it combines these two characteristics, it will provide nourishment and will reach everywhere in the body.

The speech of the Prophet ﷺ:

It was narrated that Aisha رضي الله عنها said: The Messenger of Allah ﷺ did not speak as fast as you do; rather he would speak clearly, making each word so distinct that the one who was sitting with him would be able to memorize his words. Narrated and classed as sahih by at-Tirmidhi.

He did not speak quickly, meaning that he did not speak hastily, with one word running into another, as many people do. The purpose behind that was to be deliberate in speech and ensure that others understood; because he spoke so slowly, the one who sat with him or listened to him could memorize what he said, because his words were so few and so clear.

It was narrated that Anas ibn Malik رضي الله عنه said: The Messenger of Allah ﷺ would repeat his words three times, so that they would be understood. Narrated by at-Tirmidhi; classed as sahih by al-Albani.

This was his way when greeting people, seeking permission to enter, and in other situations.

What the Prophet ﷺ quoted of poetry:

It was narrated from al-Miqdam ibn Shurayh, from his father, from Aisha رضي الله عنها: It was said to her: Did the Messenger of Allah ﷺ quote any poetry? She said: He used to quote the poetry of Ibn Rawahah; he quoted his words: **«'The one you did not ask for news will bring you news.'»** Narrated and classed as sahih by at-Tirmidhi.

With regard to the verse, *{And We did not give Prophet Muhammad, knowledge of poetry, nor is it befitting for him}* [Ya-Seen 36:69], Ibn Katheer رحمه الله said: It – meaning poetry – was not in his nature, and he was not good at it.

It was narrated that Abu Hurayrah رضي الله عنه said: The Messenger of Allah ﷺ said: **«The truest word ever spoken by a poet is the words of Labeed: 'Everything except Allah is false.'»** Agreed upon.

Labeed was Labeed ibn Rabeeah al-Aamiri. He came to the Prophet ﷺ with the delegation of his people. He was a man of dignity and prominence during the Jahiliyyah and after Islam came. He settled in Kufah and died in 41 AH. He was one of the most eloquent of the Arabs, and one of their poets.

It was narrated from Amr ibn ash-Shareed that his father said: I was riding behind the Prophet ﷺ and I recited for him one hundred lines of the poetry of Umayyah ibn Abi's-Salt ath-Thaqafi. Every time I recited a line, the Prophet ﷺ said: **«Tell me more,»** until I recited one hundred lines for him. And the Prophet ﷺ said: **«He was almost a Muslim.»** Narrated by Muslim.

The poet Umayyah lived to see the battle of Badr, and he eulogized those of the disbelievers who were killed in that battle. Later on, he died in 9 AH. He did not become Muslim.

Al-Bukhari and Muslim narrated that Jundub ibn Sufyan al-Bajali رضي الله عنه said: A stone struck the finger of the Messenger of Allah ﷺ and it bled, then he said [in verse]:

«You are no more than a finger that bled; it was in Allah's cause that you suffered what you suffered.»

In as-Sahihayn it is narrated that al-Bara ibn Azib رضي الله عنه said: A man said to him: Did you flee from around the Messenger of Allah ﷺ, O Abu Umarah? He said: No, by Allah, the Messenger of Allah ﷺ never fled; rather the vanguard fled. Hawazin shot arrows at them when the Messenger of Allah ﷺ was on his mule, and Abu Sufyan ibn al-Harith ibn Abd al-Muttalib was holding onto its reins, whilst the Messenger of Allah ﷺ was saying (in verse):

«I am the Prophet and no lie; I am the son of Abd al-Muttalib.»

With regard to the Prophet ﷺ describing himself as the son of Abd al-Muttalib in this line of verse, that was because prior to that, it was widely known among the people that there would emerge from the progeny of Abd al-Muttalib a man who would call the people to Allah; Allah would guide people at his hands, and he would be the last of the prophets. Therefore he described himself as the son of Abd al-Muttalib so that those who were aware of the matter would remember it, as it was so well known among them.

It was narrated from Anas رضي الله عنه that the Prophet ﷺ entered Makkah during the made-up umrah (Umrat al-Qada), with Ibn Rawahah رضي الله عنه walking ahead of him, saying:

"Get out of his way, O tribe of disbelievers!
Today we fight you in defence of His revelation,
Striking blows that will separate heads from bodies
And make a friend forget about his close friend."

Umar said to him: O Ibn Rawahah, are you saying poetry in front of the Messenger of Allah ﷺ and in the sanctuary of Allah?! But the Prophet ﷺ said: **«Let him be, O Umar, for these words will have a greater and swifter impact on them than shooting arrows.»** Narrated and classed as sahih by at-Tirmidhi.

This story demonstrates that poetry is a powerful weapon in calling people to Allah, if it is used properly.

It was narrated that Jabir ibn Samurah رضي الله عنه said: I was present in a gathering with the Prophet ﷺ more than one hundred times; his Companions would quote poetry, reminiscing about things that happened during the Jahiliyyah, whilst he remained silent, and sometimes he would smile with them. Narrated and classed as sahih by at-Tirmidhi.

Kinds of jihad in the modern era include jihad in the form of words, articles, fatwas, spreading knowledge, spreading Tawhid (affirmation of Allah's oneness), spreading sound understanding of Islam, defending the Messenger of Allah ﷺ, and telling people about him and about the Book of Allah.

Activities

1. Write briefly about the etiquette and sunnahs of eating and drinking.

.....

2. What is the ruling on eating with the left hand? Quote evidence for what you say.

.....

3. What is the ruling on eating lizard? What is the Sunnah if you do not want to eat a certain type of food?

.....

4. What is the ruling on drinking from the mouth of the vessel? Does this apply to drinking from cans and bottles that are filled mechanically?

.....

5. Write briefly about the condiments, fruits and drinks of the Messenger of Allah ﷺ.

.....

6. What was the Prophet's attitude regarding poetry?

.....

7. With the prevalence of the Internet, computers and satellite channels, how can these kinds of media be used to call people to Allah in the modern age?

.....

The laughter and smile of the Prophet ﷺ

The Prophet ﷺ enjoined smiling, and described it as one of the means of increasing reward. He ﷺ said: **«Smiling at your brother is an act of charity.»** Narrated and classed as hasan by at-Tirmidhi.

It was narrated that Abu Dharr رضي الله عنه said: The Prophet ﷺ said: **«Do not think little of any act of kindness, even if it is meeting your brother with a cheerful face.»** Narrated by Muslim.

It was narrated from Abdullah ibn al-Harith ibn Jaz رضي الله عنه that he said: I have never seen anyone who smiled more than the Messenger of Allah ﷺ. Narrated by Ahmad and at-Tirmidhi; classed as sahih by al-Albani.

It was narrated that Abdullah ibn al-Harith رضي الله عنه said: The laugh of the Messenger of Allah ﷺ was no more than a smile. Narrated by Ahmad and by at-Tirmidhi, who classed it as sahih.

It was narrated that Jareer said: The Messenger of Allah ﷺ never prevented me from entering, when I asked permission to enter, and every time he saw me, from the time I became Muslim, he smiled. Agreed upon.

Ahmad narrated from Jabir ibn Samurah رضي الله عنه that he was asked: Did you sit with the Messenger of Allah ﷺ? He said: Yes, he would remain silent for a long time, and his Companions would be quoting poetry and reminiscing about things that happened during the Jahiliyyah. They would laugh, and the Messenger of Allah ﷺ would smile when they laughed. This hadith was sahih as saheeh by al-Albani.

Ibn Hajar said: What appears to be the case from many hadiths is that in most cases, the Prophet ﷺ would do no more than smile, but sometimes he would do more than that and laugh. What is disliked in terms of laughing is to do it a great deal or to go to extremes in laughing, because that detracts from dignity.

The Prophet ﷺ would smile even at those who behaved badly with him:

Al-Bukhari and Muslim narrated that Anas ibn Malik رضي الله عنه said: I was walking with the Messenger of Allah ﷺ, and he was wearing a Najrani cloak with a thick border. A Bedouin caught up with him and grabbed him roughly by his cloak, and I could see the marks left on the neck of the Messenger of Allah ﷺ by the border of his cloak, because of the rough manner in which he grabbed him. Then he said: O Muhammad! Order that I be given some of the wealth of Allah that is with you! The Messenger of Allah ﷺ turned to him and smiled, then he ordered that he be given something.

The joking of the Prophet ﷺ

The word translated here as **joking** refers to saying lighthearted things to someone else, without offending him.

The Prophet ﷺ used to joke with his Companions, but he would never say anything except the truth. It was narrated that Abu Hurayrah رضي الله عنه said: They said: O Messenger of Allah, you joke with us! He said: **«Yes, but I only say that which is true.»** Narrated and classed as sahih by at-Tirmidhi in ash-Shama'il.

It was narrated that Anas ibn Malik رضي الله عنه said: The Messenger of Allah ﷺ used to joke with us and say lighthearted things, to the extent that he would say to a little brother of mine: **«O Abu Umayr, what happened to the nughayr?»** Agreed upon. The nughayr was a small bird like a sparrow [that the child kept as a pet].

It was also narrated from Anas رضي الله عنه that there was a man from the desert, whose name was Zahir; he used to bring gifts from the desert to the Prophet ﷺ, and the Prophet ﷺ would equip him if he wanted to go out on a campaign. The Prophet ﷺ said: **«Zahir is our man in the desert, and we are his people in the city.»** The Prophet ﷺ loved him, and he was an ugly man. One day the Prophet ﷺ came to him when he was selling his wares. He embraced him from behind, and he could not see him, so he said Who is this? Let me go! Then he turned around and recognized the Prophet ﷺ, and he did not mind that his back was touching the Prophet's chest, once he recognized him. The Prophet ﷺ started saying [jokingly]: **«Who will buy this slave?»** Zahir said: O Messenger of Allah, then by Allah you will find me unsellable! But the Prophet ﷺ said: **«But with Allah you are not unsellable.»** or he said: **«With Allah you are valuable.»** Narrated by Ahmad; its isnad was classed as sahih by al-Arna'ut.

It was narrated that al-Hasan said: An old woman came to the Prophet ﷺ and said: O Messenger of Allah, pray to Allah to admit me to Paradise. He said: **«O Mother of So-and-so, no old woman will enter Paradise.»** She turned away weeping, so he said: **«Tell her that she will not enter it as an old woman, for Allah عَزَّوَجَلَّ says:** *{Indeed, We have produced the women of Paradise in a [new] creation, And made them virgins, Devoted [to their husbands] and of equal age}* [al-Waqi'ah 56:35-37]**.»** Classed as hasan by al-Albani in Mukhtasar ash-Shama'il.

The word urub (translated here as devoted to their husbands) refers to one who endears herself to her husband.

The word atrab (translated here as of equal age) refers to those who are of the same age, namely thirty-three years.

Joking and lightheartedness are important, because they offer a kind of relaxation that reduces the pressures of life, but that is subject to the condition that this joking does not involve lying, scaring people or mocking religion, as Abu Salamah ibn Abd ar-Rahman said: The Companions of the Messenger of Allah ﷺ were not idle or lazy. They used to quote poetry and reminisce about things that happened during the Jahiliyyah, but if one of them was challenged or forced to compromise about some matter of his religion, his eyes would grow round and he would stare in anger. Narrated by al-Bukhari in al-Adab al-Mufrad; classed as hasan by al-Albani.

Ibn Umar رَضِيَ اللَّهُ عَنْهُمَا was asked: Did the Companions of the Messenger of Allah ﷺ laugh? He said: Yes, and the faith in their hearts was greater than a mountain. Narrated by Abd ar-Razzaq in al-Musannaf.

Bilal ibn Sa'd said: I saw them laughing together, but when night came they were like monks. Narrated by Ibn Abi Shaybah in his Musannaf.

It is not permissible to tell lies for the purpose of making people laugh, as is very common nowadays. The Prophet ﷺ said: **«Woe to the one who speaks and lies in order to make people laugh; woe to him, woe to him, woe to him.»** Narrated by Ahmad and Abu Dawud; classed as hasan by al-Albani.

How the Prophet ﷺ slept:

The Prophet ﷺ used to sleep on a leather mat sometimes, and sometimes on a mattress, or on a reed mat, or on the ground, or on a bed. His mattress was made of leather – which is tanned hide – stuffed with palm fibres. His pillow was also made of leather stuffed with palm fibres.

He did not sleep more than he needed to, but he did not prevent himself from sleeping as much as he needed.

When he slept, they would not wake him up until he was the one who woke up himself.

It was narrated from al-Bara ibn Azib رضي الله عنه that when the Prophet ﷺ went to bed, he would place his right hand under his right cheek and say: **«Rabbiy qini adhaabaka yawma tab'athu ibadaka (My Lord, protect me from Your punishment on the Day You resurrect Your slaves).»** According to another report: **«... yawma tajma'u ibadaka (... On the Day You gather Your slaves).»** Narrated and classed as sahih by at-Tirmidhi.

It was narrated from Abu Qatadah رضي الله عنه that when the Prophet ﷺ halted at night, he would lie down on his right side, and when he halted just before dawn, he would set up his arm and rest his head on his hand. Narrated by Muslim.

The word translated above as **halted** refers to when one who is travelling by night stops to rest.

It was narrated that Hudhayfah رضي الله عنه said: When the Prophet ﷺ went to bed, he said: **«Allahumma bismika amootu wa ahya (O Allah, in Your name I die and I live).»** And when he woke up, he said: **«Alhamdu Lillah alladhi ahyaanaa ba'da ma amaatanaa wa ilayhi in-nushur (Praise be to Allah who has brought us back to life after causing us to die, and to Him is the resurrection).»** Agreed upon.

It was narrated from Anas ibn Malik رضي الله عنه that when the Messenger of Allah ﷺ went to bed, he said: **«Alhamdu Lillah alladhi at'amana wa saqaana wa kafana wa aawaana fakam mimman laa kafiya lahu wa laa mu'wi (Praise be to Allah, Who fed us and gave us to drink, and Who has sufficed us and has sheltered us, for how many have none to suffice them or shelter them).»**

It was narrated that Aisha رضي الله عنها said: When the Messenger of Allah ﷺ went to bed every night, he would put his cupped hands together, then blow into them, then recite into them Qul Huwa Allahu ahad, Qul a'oodhu bi Rabb il-Falaq and Qul a'oodhu bi Rabb in-Nas [i.e., the last three surahs of the Quran), then he would wipe his hands over as much of his body as he could, starting with his head and face, and the front part of his body. He would do that three times. Narrated by al-Bukhari.

It was narrated from Ibn Abbas رضي الله عنهما that the Messenger of Allah ﷺ slept so soundly that he began to breathe deeply – and when he slept, he would breathe deeply. Then Bilal came to him and told him it was time to pray, so he got up and prayed, and did not do wudu. Agreed upon.

An-Nawawi رَحِمَهُ ٱللَّهُ said: This was one of the characteristics of the Prophet ﷺ: when he slept lying down, that did not invalidate his wudu, because although his eyes slept, his heart did not sleep, so if his wudu had been invalidated, he would have felt it, unlike other people.

Sufyan ibn Uyaynah رَحِمَهُ ٱللَّهُ said: This was only for the Prophet ﷺ, because it was narrated to us that his eyes slept, but his heart did not sleep.

Sleeping on one's right side:

Modern medicine has proven that sleeping on the right side is best, because it is healthier and more comfortable, and enables the sleeper to rest properly.

Sleeping on the right side is the correct position for sleep, because the left lung is smaller than the right, so [sleeping on the right side] is lighter for the heart, and the liver will be resting on something and will not be suspended, and the stomach will be resting comfortably on the liver. This makes it easier for the stomach to be emptied of digested food. Sleeping on the right side is also regarded as one of the most brilliant of medical procedures which makes the bronchial tubes more able to quickly expel mucous.

Sleeping on the right side also helps the blood to flow from the left ventricle of the heart to all parts of the body via the aorta in a manner that is easier on the heart, because all parts of the body will be lower than the heart or level with it.

The etiquette of sleep

Brushing off the bed before sleeping, because of the hadith of Abu Hurayrah رَضِيَ ٱللَّهُ عَنْهُ, who said: The Prophet ﷺ said: **«When one of you goes to his bed, let him brush off his bed with the inside of his izar (lower garment), for he does not know what came onto it after he left it. Then let him say: 'Bismika Rabbiy wada'tu janbi wa bika arfa'uhu, in amsakta nafsi farhamha wa in arsaltaha fahfazha bima tahfazu bihi ibadaka as-saliheen (In Your name, my Lord, I lie down, and in Your name I rise. If You should take my soul then have mercy on it, and if You should return my soul then protect it as You protect Your righteous slaves)'.»** Narrated by al-Bukhari and Muslim.

At-Teebi said: He does not know what may have fallen onto his bed after he left it, such as dust, dirt or vermin.

Doing wudu before sleeping is recommended (mustahabb) because the Messenger ﷺ said to al-Bara ibn Azib رضي الله عنه: **«When you go to your bed, do wudu as you do for prayer.»** Narrated by al-Bukhari and Muslim.

Sleeping on one's right side, using the right arm as a pillow, as mentioned above.

Not lying on one's stomach whilst sleeping, by night or by day, because of the report that the Prophet ﷺ said: **«It is how the people of Hell lie down.»** Narrated by Ibn Majah; classed as sahih by al-Albani.

And he said: **«It is a manner of lying down that Allah عز وجل despises.»** Narrated by Ahmad. Al-Arna'ut said: It is hasan because of corroborating evidence.

Reciting the adhkar for sleep before going to sleep. Some of them have been mentioned above; other adhkar that may be said when going to sleep include the following:

Tasbeeh (saying SubhanAllah [Glory be to Allah]), tahmeed (saying Alhamdu Lillah [praise be to Allah]) and takbeer (saying Allahu akbar [Allah is Most Great]). The Prophet ﷺ said: to Ali and Fatima رضي الله عنهما, when they asked him for a servant to help them in the house: **«Shall I not tell you of something that is better than what you asked for? When you go to your bed, then glorify Allah thirty-three times, praise Allah thirty-three times, and magnify Allah thirty-four times. That is better for you than a servant.»** Narrated by Muslim.

It is also narrated that one should recite Surat al-Kafirun before going to sleep. It was narrated from Farwah ibn Nawfal that he came to the Prophet ﷺ and said: O Messenger of Allah, teach me something that I can say when I go to my bed. He said: **«Recite** *{Qul yaa ayyuha'l-kaafiroon}* [i.e., Surat al-Kafirun], **for it is a disavowal of shirk.»** Narrated by Ahmad and at-Tirmidhi; classed as sahih by al-Albani.

It was narrated from Jabir that the Prophet ﷺ would not sleep until he had recited *{Alif-Laam-Meem tanzeel}* [Surat as-Sajdah] and *{Tabaarak alladhi bi yadihi'l-mulk}* [Surat al-Mulk]. Narrated by Ahmad and at-Tirmidhi; classed as sahih by al-Albani.

If one wakes up in a state of alarm, the Sunnah is to say **«A'oodhu bi kalimaat-illah il-taammati min ghadabihi wa iqabihi wa sharri ibadihi wa min hamazaat al-shayateeni wa an yahdurun (I seek refuge in the perfect words of Allah from His wrath and punishment, and the evil of His slaves and from the evil promptings of the devils and from their presence).»** Narrated by Ahmad and by at-Tirmidhi, who classed it as hasan.

The virtue of Surat al-Mulk

At-Tirmidhi narrated, and classed the report as hasan, from Abu Hurayrah رضي الله عنه that the Prophet ﷺ said: **«There is a surah in the Quran, thirty verses, which interceded for a man until he was forgiven. It is the surah** *{Tabaarak alladhi bi yadihi'l-mulk (Blessed is He in Whose Hand is dominion)}* [i.e., Surat al-Mulk].**»**

How the Prophet ﷺ woke up:

Ibn al-Qayyim رَحِمَهُ ٱللَّهُ said: The one who reflects on how the Prophet ﷺ slept and woke up will find that it is the best of sleep and the most beneficial for the body, limbs and faculties, for he used to sleep at the beginning of the night, then wake up at the beginning of the second half of the night. He would get up, clean his teeth with the siwak, do wudu and pray as much as Allah decreed for him. Thus his body, limbs and faculties would have their share of sleep and rest, and their share of physical exercise, in addition to abundant reward. This is in the best interests of both the heart and the body, in this world and the Hereafter. End quote.

It was narrated by at-Tirmidhi, who classed it as hasan, from Abu Hurayrah رَضِيَ ٱللَّهُ عَنْهُ: **«When one wakes up, let him say: 'Alhamdu Lillah alladhi aafani fi jasadi wa radda alayya ruhi, wa adhina li bi dhikrihi (Praise be to Allah Who has granted me physical well-being, restored my soul to me, and permitted me to remember Him).'»**

Cleaning the teeth with the siwak. It was narrated that Hudhayfah رَضِيَ ٱللَّهُ عَنْهُ said: When the Prophet ﷺ got up during the night, he would clean his mouth with the siwak. Narrated by al-Bukhari and Muslim.

Washing the hands and rinsing the nose three times. It was narrated from Abu Hurayrah رَضِيَ ٱللَّهُ عَنْهُ that the Messenger of Allah ﷺ said: **«When one of you wakes up from his sleep, let him wash his hand before putting it into his wudu water, for one of you does not know where his hand spent the night.»** Agreed upon.

And he ﷺ said: **«When one of you wakes up from his sleep, let him rinse his nose three times, for the Shaytan spends the night on his nose.»** Agreed upon.

Wiping the traces of sleep from the face with one's hand and reciting the last ten verses of Aal Imran, especially for one who wakes up during the night.

That is because of the hadith of Ibn Abbas رضي الله عنهما who said: He – meaning the Prophet ﷺ – woke up, then he wiped the [traces of] sleep from his face, then he recited ten verses from Aal Imran – meaning the last ten verses of it. Narrated by al-Bukhari and Muslim.

Activities

1. **What is the Islamic ruling on laughing? What is the impact of smiling at your brother?**

.....

2. **Give examples of the Prophet's joking. How was that in harmony with what is right and proper?**

.....

3. **There are some groups of Muslims who go out to make jokes and entertain people. What is the ruling on that? What advice can you give them?**

.....

4. **Write briefly about the etiquette of sleeping and waking up, and explain the ruling on sleeping on one's stomach.**

.....

The Prophet's worship

The Prophet's servitude to his Lord عَزَّوَجَلَّ is the greatest characteristic that was ascribed to him and for which he received the greatest praise. He attained the highest level of servitude, for he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was the greatest of people in obedience and worship of Allah عَزَّوَجَلَّ, and his character and conduct were perfect, for he neither fell short nor went to extremes. Thus he fulfilled in the most perfect manner the purpose mentioned in the verse in which Allah عَزَّوَجَلَّ says: *{And I did not create the jinn and mankind except to worship Me}* [adh-Dhariyat 51:56]. No moment of his life was devoid of worship of Allah جَلَّ وَعَلَا, whether he was awake or asleep, sitting or standing, or joking and smiling; and his anger was only for the sake of Allah عَزَّوَجَلَّ. Thus he fulfilled his duties towards Allah عَزَّوَجَلَّ at every moment. All of that was in moderation, paying attention to the rights of all. Aisha رَضِيَ اللهُ عَنْهَا said: The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would fast until we thought that he would never not fast, and he would not fast until we thought that he would never fast. Narrated by al-Bukhari and Muslim.

And it was narrated from her رَضِيَ اللهُ عَنْهَا that whenever you would expect him to be praying at night, you would see him praying, and whenever you would expect him to be sleeping, he would be sleeping. Narrated by al-Bukhari.

According to another hadith: **«... But I fast and I do not fast, I pray and I sleep, and I marry women. Whoever turns away from my Sunnah is not of me.»** Narrated by al-Bukhari and Muslim.

This is moderation in worship, fulfilling one's duty towards Allah عَزَّوَجَلَّ in the most perfect manner, whilst also fulfilling one's duty towards anyone who has a right over one.

Persisting in doing an action, and making up anything that was missed:

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would persist in worship. Aisha رَضِيَ اللهُ عَنْهَا was asked: What was the practice [in worship] of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ? Did he single out any particular day for worship? She said: No; his actions were constant, and who among you can do what the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ could do? Narrated by al-Bukhari and Muslim.

He would persist in doing an act of worship, to the extent that if he missed any supererogatory prayer, he would make it up.

It was narrated from Aisha رَضِيَ اللهُ عَنْهَا that if the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did not pray at night, having been prevented from doing so by sleep or not being able to wake up, he would pray twelve rakahs during the day. Narrated by Muslim.

It was narrated that Ibn Umar رضي الله عنه said: The Prophet ﷺ said: **«Whoever sleeps and misses his portion of Quran or part of it, then recites it between Fajr prayer and Zuhr prayer, it will be recorded for him as if he recited it at night.»** Narrated by Muslim.

It was narrated that Aisha رضي الله عنها said: The Messenger of Allah ﷺ came in whilst there was a woman with me. He said: **«Who is this?»** I said: So-and-so; she does not sleep at night. The Messenger of Allah ﷺ said: **«You should only do what you are able to do, for by Allah, Allah does not get tired but you get tired.»** And the dearest of that to the Messenger of Allah ﷺ was that which the doer persists in doing. Agreed upon.

Aisha and Umm Salamah رضي الله عنهما were asked: What deed was dearest to the Messenger of Allah ﷺ? They said: That which one persists in doing, even if it is little. Narrated and classed as sahih by at-Tirmidhi.

Standing for a long time in prayer:

The Prophet عليه الصلاة والسلام used to stand for a long time in prayer. It was narrated from Awf ibn Malik رضي الله عنه: I got up with the Messenger of Allah ﷺ. He began by cleaning his teeth with the siwak and doing wudu, then he stood and prayed. He began to recite al-Baqarah, and he did not come to any verse that mentions mercy but he paused and asked for mercy, and he did not come to any verse that mentions punishment, but he paused and sought refuge with Allah. Then he bowed and remained bowing for as long as he had stood, saying whilst bowing: **«Subhana Dhi'l-jabaruti wa'l-malakuti wa'l-kibriya'i wa'l-azamah (Glory be to the Possessor of might, sovereignty, pride and greatness).»** Then he prostrated for as long as he had bowed, saying whilst prostrating: **«Subhana Dhi'l-jabaruti wa'l-malakuti wa'l-kibriya'i wa'l-azamah (Glory be to the Possessor of might, sovereignty, pride and greatness).»** Then he recited Aal Imran and another surah, and another surah, and continued like that. Narrated by an-Nasai; classed as sahih by al-Albani.

It was narrated that al-Mugheerah ibn Shu'bah said: The Messenger of Allah ﷺ prayed until his feet became swollen. It was said to him: Will you burden yourself to this extent, when Allah has forgiven you your previous and future sins? He said: **«Should I not be a grateful slave?»** Agreed upon.

It was narrated from Abu Salamah ibn Abd ar-Rahman that he asked Aisha رضي الله عنها: How did the Messenger of Allah ﷺ pray in Ramadan? She said: The Messenger of Allah ﷺ did not do more, in Ramadan or at any other time, than pray eleven rakahs. He would pray four [rakahs], and do not ask how beautiful and long they were. Then he would pray four [rakahs], and do not ask how beautiful and long they were. Then he would pray three [rakahs]. Aisha said: I said: O Messenger of Allah, do you sleep before you pray Witr? He said: **«O Aisha, my eyes sleep, but my heart does not sleep.»** Agreed upon.

It was narrated that Abdullah ibn Mas'ud رضي الله عنه said: I prayed one night with the Messenger of Allah ﷺ, and he remained standing for so long – meaning that he stood for a very long time – that I thought of doing something wrong. It was said to him: What did you think of doing? He said: I thought of sitting down and leaving the Prophet ﷺ. Agreed upon.

Imam an-Nawawi رحمه الله said: The scholars are agreed that if it is too difficult for one who is following an imam in an obligatory or supererogatory prayer to remain standing, it is permissible for him to sit. The only reason why Ibn Mas'ud رضي الله عنه did not sit was out of politeness to the Prophet ﷺ.

The Prophet ﷺ sat in prayer when he grew old

The Prophet عليه الصلاة والسلام prayed sitting at the end of his life, after he grew old. Al-Bukhari narrated from Aisha رضي الله عنها that she never saw the Messenger of Allah ﷺ praying at night sitting, until he grew old.

Muslim narrated that Aisha رضي الله عنها said: When the Messenger of Allah ﷺ grew old and tired, he mostly prayed sitting.

It was narrated from Hafsah رضي الله عنها that she said: I never saw the Messenger of Allah ﷺ offer any supererogatory prayer sitting until one year before he died, then he began to offer supererogatory prayers sitting. Narrated by Muslim.

There is no specific manner for sitting when praying; rather any manner of sitting is good enough, whether it is ihtiba, tarabbu or tawarruk, apart from that concerning which it has been narrated that it is not allowed, such as the iqaa of a dog.

Al-Qadi Abd al-Wahhab said: The best of them is tarabbu (sitting cross-legged), because it is the most dignified.

It was narrated by al-Bukhari that Imran ibn Husayn رضي الله عنه said: The Messenger of Allah ﷺ said: **«Whoever prays standing, that is better; whoever prays sitting will have half the reward of the one who prays standing; and whoever prays laying down will have half the reward of the one who prays sitting.»**

This hadith is to be understood as referring to supererogatory prayers. In a supererogatory prayer, the worshipper may pray sitting, even if he is able to stand, and he will have half the reward in that case. In the case of obligatory prayers, however, it is not permissible to sit unless one is unable to stand, and in that case he will have the reward in full.

The fasting of the Messenger of Allah ﷺ:

It was narrated from Abdullah ibn Shaqeeq that Aisha رضي الله عنها said: I never saw the Messenger of Allah ﷺ fast an entire month, since the time he came to Madinah, except Ramadan. Narrated by Muslim.

It was narrated from Anas ibn Malik رضي الله عنه that he was asked about the fasting of the Prophet ﷺ and he said: He used to fast so much during a month that we would think that he did not want not to fast any part of it, and he would not fast so much during a month that we would think that he did not want to fast any part of it. Whenever you expected to see him praying at night, you would see him praying, and whenever you expected to see him sleeping, you would see him sleeping. Quoted above.

It was narrated that Aisha رضي الله عنها said: The Messenger of Allah ﷺ never fasted in any month more than he fasted in Shaban. Narrated by al-Bukhari and Muslim.

It was narrated that Abdullah ibn Mas'ud رضي الله عنه said: The Messenger of Allah ﷺ used to fast three days at the beginning of every month. Narrated and classed as hasan by at-Tirmidhi.

It was narrated that Muadhah said: I said to Aisha رضي الله عنها: Did the Messenger of Allah ﷺ fast three days of every month? She said: Yes. I said: In what part of the month did he fast? She said: He did not mind on which days of the month he fasted. Narrated by Muslim.

It was narrated that Aisha رضي الله عنها said: The Prophet ﷺ used to fast Saturday, Sunday and Monday in one month; and Tuesday, Wednesday and Thursday in another month. Narrated and classed as hasan by al-Albani.

This hadith indicates that it is recommended to vary in fasting, so a person should vary his fasts by fasting on some days and not on others.

Ibn Qudamah said: To sum up, fasting three days of every month is encouraged, and we do not know of any difference of scholarly opinion concerning that.

This is the advice of the Messenger of Allah ﷺ. It was narrated that Abu Hurayrah رضي الله عنه said: My close friend advised me to do three things: to fast three days every month, to pray two rakahs of Duha, and to pray Witr before going to sleep. Narrated by al-Bukhari and Muslim.

It was narrated from Abdullah ibn Amr رضي الله عنه that the Prophet ﷺ said to him: **«Fast for three days out of every month, for each good deed brings a tenfold reward, and that is like fasting for a lifetime.»** Agreed upon.

It was narrated that Aisha رضي الله عنها said: The Prophet ﷺ would make sure to fast on Mondays and Thursdays. Narrated and classed as hasan by at-Tirmidhi.

It is obligatory for the fasting person to refrain, whilst fasting, from telling lies, backbiting and slandering others.

Ahmad said: The fasting person should take care of his fast lest it be damaged by his tongue (that is, by what he says); he should not argue, and he should guard his fast. When they fasted, they would stay in the mosques and they would say: We are guarding our fast. And he should not backbite anyone, or do any deed that could undermine his fast.

The Messenger of Allah ﷺ said: **«Whoever does not refrain from false speech and acting upon it, Allah has no need of his giving up his food and drink.»** Narrated by at-Tirmidhi.

How the Prophet ﷺ humbled himself before his Lord, when doing acts of worship:

Muslim narrated in his Sahih from al-Agharr al-Muzani رضي الله عنه that the Prophet ﷺ said: **«I feel like a cloud is surrounding my heart and I ask Allah for forgiveness more than one hundred times a day.»**

The Prophet ﷺ constantly remembered Allah and sought to draw close to Him, and was always aware that Allah was watching him. If he got distracted from any of that or forgot it, he would regard that as a sin, so he would hasten to seek forgiveness.

The Prophet's recitation of Quran

It was narrated that Umm Salamah رضي الله عنها said: The Prophet ﷺ used to pause at the end of each verse. He would say: «*{Al-hamdu Lillahi Rabbi l-'aalameen}*» then pause; then he would say: «*{ar-Rahmaan ar-Raheem}*» then pause; then he would say: «*{Maaliki yawm id-deen}*.» Narrated by at-Tirmidhi; classed as sahih by al-Albani.

According to a report narrated by Ahmad, which was classed as sahih by al-Arna'ut, the Prophet ﷺ recited **"verse by verse"**, meaning that he paused after each verse.

It was narrated that Abdullah ibn Abi Qays said: I asked Aisha about the recitation of the Prophet ﷺ: did he recite quietly or out loud? She said: He did both. Sometimes he recited quietly and sometimes he recited out loud. I said: Praise be to Allah Who has made this matter flexible. Narrated by at-Tirmidhi; classed as sahih by al-Albani.

It was narrated that Umm Hani رضي الله عنها said: I used to hear the recitation of the Prophet ﷺ at night, when I was in my bed. Narrated by Ahmad and an-Nasai; classed as sahih by al-Albani.

It was narrated that Ibn Abbas رضي الله عنهما said: The recitation of the Prophet ﷺ could sometimes be heard by one who was in the courtyard of the house when he was inside the house. Narrated by Ahmad and Abu Dawud; classed as sahih by al-Albani.

Ibn Hajar said: What is meant is that his recitation was moderate in volume, not very loud and not very quiet.

This hadith indicates that the recitation of the Prophet ﷺ was not extremely loud, and was not so quiet that no one could hear it.

That was in accordance with the words of Allah عز وجل: *{And do not recite [too] loudly in your prayer or [too] quietly but seek between that an [intermediate] way}* [al-Isra 17:110].

So we should follow the example of the Messenger of Allah ﷺ by reciting Quran both out loud and quietly, reciting it in a slow and clear manner (tarteel), because the Quran was only revealed so that we might reflect upon it and act in accordance with it, as Allah عز وجل says: *{[This is] a blessed Book which We have revealed to you, [O Muhammad], that they might reflect upon its verses and that those of understanding would be reminded}* [Saad 38:29].

Reflection cannot be achieved if one recites too quickly; rather one should recite with deliberation, in a slow and clear manner. The scholars are unanimously agreed that it is recommended to recite in a slow and clear manner (tarteel), based on the sahih hadiths that have been narrated concerning that, and on the fact that the recitation of the Prophet ﷺ was slow and clear.

A man came to Ibn Abbas رضي الله عنهما and said: I recite quickly, and I recite [the entire Quran] in three days. He said: To recite al-Baqarah in one night and reflect upon it, reciting it slowly and clearly, is dearer to me than reciting in the manner you describe. Narrated by al-Bayhaqi.

Al-Ajurri said: A short time spent studying the Quran whilst thinking about it and reflecting upon it is dearer to me than reciting a great deal of Quran without reflecting upon it or contemplating it. The apparent meaning of some verses of the Quran, the Sunnah and the views of the leading scholars of the Muslims confirm that.

It was narrated that Muawiyah ibn Qurrah said: I heard Abdullah ibn Mughaffal رضي الله عنه say: I saw the Prophet ﷺ on his she-camel on the day of the conquest of Makkah, reciting the words: «*{Indeed, We have given you, [O Muhammad], a clear conquest, That Allah may forgive for you what preceded of your sin and what will follow}* [al-Fath 48:1-2].» He said: He recited in a wavering tone. Then Muawiyah recited, demonstrating how Ibn Mughaffal recited, and said: Were it not that people would gather around you in your place, I would have recited it in a wavering tone as Ibn Mughaffal did, imitating the recitation of the Prophet ﷺ. I said to Muawiyah: What did his recitation in a wavering tone sound like? He said: Aaa, aaa, aaa – three times. Narrated by al-Bukhari.

What is meant by **a wavering tone** is making the voice vibrate whilst reciting.

So the one who recites the Quran should do his utmost to beautify his voice when reciting it, and make that his habit, following the Sunnah of the Prophet ﷺ and in accordance with his command.

Ibn Abi Jamrah said: What is meant by reciting in a wavering tone is beautifying the recitation; it does not mean making the recitation like singing, because reciting in a wavering tone that is like singing is contrary to the khushu (proper focus and humility) that is the purpose of recitation.

Al-Qari said: What supports this view is the fact that the Prophet ﷺ listened to the recitation of Abu Musa al-Ash'ari رضي الله عنه and when he told him about that, Abu Musa said: If I had known that you were listening, I would have beautified it very much for you..... As for putting extra effort into the matter and going out of one's way to learn and imitate the methods used by singers and the tones and modulations that are particular to singing, this is something that the early generations and the pious among the later generations disliked.

Ibn al-Qayyim رحمه الله summed up all of that when he said:

The Prophet ﷺ had a portion [of Quran] that he never omitted to recite every day. His recitation was slow and clear (tarteel), never rushed or hasty; rather it was a clear recitation in which every letter was pronounced distinctly, and he used to pause at the end of each verse, elongating the long vowels (huroof al-madd) in words such as ar-Rahman and ar-Raheem. He would seek refuge with Allah from the accursed Shaytan before he began to recite, saying **«A'oodhu Billahi min ash-Shaytan ir-rajeem (I seek refuge with Allah from the accursed Shaytan).»** Sometimes he would say: **«Allahumma inni a'oodhu bika min ash-shaytan ir-rajeemi min hamzihi wa nafkhihi wa nafthihi (O Allah, indeed I seek refuge with You from the accursed Shaytan, from his whisper, his arrogance and his poetry).»** He would seek refuge with Allah before reciting. He also liked to hear the Quran from others. He instructed Abdullah ibn Mas'ud to recite to him whilst he listened, and he ﷺ was so moved when he heard the Quran from him that tears fell from his eyes. He would recite the Quran standing, sitting and lying down, with and without wudu; nothing prevented him from reciting it except janabah. He ﷺ recited it in a melodious manner, making his voice waver sometimes, as on the day of the conquest of Makkah, when he made his voice waver whilst reciting the words: «*{Indeed, We have given you, [O Muhammad], a clear conquest}* [al-Fath 48:1].» End quote.

The weeping of the Prophet ﷺ:

Despite what has been narrated about the Messenger of Allah ﷺ and his fortitude, strength, gravitas and steadfastness, he was very tenderhearted and forbearing, and he would be deeply moved by any sad situation. He ﷺ would weep and cause those around him to weep too. Those sad situations included the following:

His weeping in prayer:

It was narrated that Abdullah ibn ash-Shikhkheer رضي الله عنه said: I came to the Messenger of Allah ﷺ when he was praying, and there was a sound coming from him like the sound of boiling water in a pot, because of his weeping. Narrated by Ahmad and Abu Dawud; classed as sahih by al-Albani.

This hadith indicates that it is permissible to weep in prayer, and that it does not invalidate the prayer according to the correct scholarly view, especially if it happens because of the mention of Paradise and Hell.

It was narrated that Ali رضي الله عنه said: No one among us had a horse on the day of Badr except al-Miqdad. I remember that there was no one among us who was not sleeping, except the Messenger of Allah ﷺ, he was beneath a tree, praying and weeping until morning came. Narrated by Ahmad; classed as sahih by al-Arna'ut.

His weeping when he heard the Quran:

It was narrated that Abdullah ibn Mas'ud رضي الله عنه said: The Messenger of Allah ﷺ said to me: **«Recite Quran to me.»** I said: O Messenger of Allah, should I recite to you, when it is to you that it was revealed? He said: **«I love to hear it from others.»** So I recited Surat an-Nisa until, when I reached the verse, *{and we bring you, [O Muhammad] against these [people] as a witness}* [an-Nisa 4:41], he said: **«That's enough.»** I turned to him, and saw his eyes flowing with tears. Agreed upon.

Ibn Battal said: He ﷺ only wept when this verse was recited because he thought to himself of the horrors of the Day of Resurrection, and the intense situation that will require his testimony that his ummah believed, and will require his intercession for the people who are standing. This is something that deserves lengthy weeping. End quote.

Ibn Hajar said: What appears to be the case is that he wept out of compassion for his ummah, because he knew that he will inevitably have to testify concerning their deeds, and their deeds may not be sufficient, which may lead to their being punished.

His weeping at the death of loved ones:

It was narrated that Usamah ibn Zayd رضي الله عنه said: A son of one of the daughters of the Prophet ﷺ was dying, so she sent for him, asking him to come to her. He sent word to her, saying: **«To Allah belongs what He has taken, and to Him belongs what He has given, and everything has an appointed time. Let her be patient and seek reward with Allah.»** She sent word to him again, swearing by Allah that he should come, so the Messenger of Allah ﷺ got up, and I got up and went with him, as did Muadh ibn Jabal, Ubay ibn Ka'b and Ubadah ibn as-Samit. When we came in, they handed the child to the Messenger of Allah ﷺ, and his soul was rattling in his chest. The Messenger of Allah ﷺ wept, and Sa'd ibn Ubadah said: Are you weeping? He said: **«Allah only shows mercy to those of His slaves who are merciful.»** Narrated by al-Bukhari and Muslim.

It was narrated that Anas ibn Malik رضي الله عنه said: We were present at the burial of the daughter of the Messenger of Allah ﷺ when the Messenger of Allah was sitting at the graveside, and I saw his eyes flowing with tears. Narrated by al-Bukhari.

It was narrated that Abu Hurayrah رضي الله عنه said: The Prophet ﷺ visited the grave of his mother and wept, and made those around him weep. He said: **«I asked my Lord for permission to pray for forgiveness for her, and He did not grant me permission; I asked Him for permission to visit her grave, and He gave me permission. So visit the graves, for they remind you of death.»** Narrated by Muslim.

This hadith indicates that the mother of the Prophet ﷺ died as a polytheist, and that she is not one of the people of the fatrah [interval between the sending of Prophets] who will be tested on the Day of Resurrection. There is no proof that Allah عز وجل brought the parents of the Prophet ﷺ back to life, and they believed in him, then they died. All of that is overstepping the mark and exaggerating about the Messenger of Allah ﷺ and his family.

It was narrated that al-Bara رضي الله عنه said We were with the Messenger of Allah ﷺ at a funeral. He sat at the edge of the grave and wept until the soil beneath him became wet, then he said: **«O my brothers, for such as this prepare yourselves.»** Narrated by Ahmad and Ibn Majah; classed as hasan by al-Albani.

The Prophet's weeping at the death of his Companions رضي الله عنهم:

It was narrated from Aisha رضي الله عنها that the Messenger of Allah ﷺ kissed Uthman ibn Maz'un رضي الله عنه after he died, weeping – or he said: with his eyes flowing with tears. Narrated by Ahmad; classed as sahih by al-Albani.

Uthman ibn Maz'un رضي الله عنه was the foster-brother of the Messenger of Allah ﷺ.

This indicates that the Prophet ﷺ was compassionate and emotional, and he would weep at the loss of his children and Companions رضي الله عنهم.

His weeping did not stem from panic and impatience; rather it stemmed from compassion:

It was narrated that Ibn Abbas رضي الله عنهما said: The Messenger of Allah ﷺ embraced a daughter of his who was dying; he embraced her and took her in his arms, and she died in his arms. Umm Ayman رضي الله عنها screamed, and the Prophet ﷺ said: **«Are you weeping in the presence of the Messenger of Allah?»** She said: Do I not see you weeping? He said: **«I am not weeping; rather it is compassion. The believer is in a good state regardless of his situation, for even his soul is taken from his body whilst he is praising Allah عز وجل.»** Narrated by at-Tirmidhi in ash-Shama'il; classed as sahih by al-Albani.

He spoke these words to Umm Ayman رضي الله عنها because her weeping was accompanied by screaming and raising the voice, as well as showing panic. So he rebuked her for that, then he said: **«I am not weeping»**– meaning: I am not weeping out of panic and impatience, for I do not do anything that Allah has forbidden, such as bursting into loud laments, screaming, and the like; **«rather it is compassion»** – that is: it is only weeping that stems from compassion. Narrated by Ahmad; classed as sahih by al-Albani.

Activities

1. How did the Prophet ﷺ worship Allah? What reason did he give for doing so many acts of worship?

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2. From a fiqhi point of view, what is the ruling on one who sleeps before praying Witr? What is the ruling on praying sitting when one is able to stand?

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3. What was the usual practice of the Prophet ﷺ when reciting Quran? How can you make yourself be able to reflect on the meaning of what you are reciting?

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4. Mention some examples of the Prophet's weeping. What is the ruling on weeping in prayer? Does it invalidate the prayer?

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5. How would you respond to those who exaggerate about the parents of the Prophet ﷺ?

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The humility of the Prophet ﷺ:

The Messenger of Allah ﷺ was extremely humble; feelings of pride and conceit never occurred to him, despite his sublime status. He would lower his wing (in compassion) to the believers and did not look down on them. He would sit among them like one of them, and he did not have a designated seat among his Companions, because he would sit wherever he found a space in the gathering. He would sit among them, and a stranger would not know which of them he was until he asked about him.

Al-Qadi Iyad رحمه الله said: With regard to the Prophet's humility, despite his sublime status, he was the most humble of people and the furthest removed from pride and arrogance.

It is sufficient for you to know that he was given the choice between being a prophet-king or a prophet-slave, and he chose to be a prophet-slave.

A man came to meet him and began to tremble with awe. The Prophet ﷺ said to him: **«Take it easy! I am not a king; I am only the son of a woman of Quraysh, who used to eat dried, salted meat.»** Narrated by Ibn Majah; classed as sahih by al-Albani.

Examples of his humility include the following:

His bedding:

It was narrated that Aisha رضي الله عنها said: The mattress of the Messenger of Allah ﷺ, on which he slept, was made of leather, stuffed with palm fibres. Agreed upon.

The word translated here as leather refers to tanned hide.

It was also narrated that she رضي الله عنها said: The pillow of the Messenger of Allah ﷺ on which he slept at night was made of leather, stuffed with palm fibres. Narrated by Abu Dawud; classed as sahih by al-Albani.

An-Nawawi رحمه الله said: This hadith indicates that it is permissible to use a mattress and pillow to sleep on, and to make them comfortable.

Al-Qari said: What is most likely to be the case is that it was deemed to be recommended (mustahabb) because the Prophet ﷺ always did that, and because that is more comfortable for rest, which is the purpose of sleep, so that one will be able to get up and have energy for worship.

It was narrated that Abdullah ibn Mas'ud رضي الله عنه said: The Messenger of Allah ﷺ slept on a reed mat that left marks on his side. When he woke up, I started to wipe his side and I said: O Messenger of Allah, why don't you let us spread something over this reed mat for you? The Messenger of Allah ﷺ said: **«What have I to do with worldly comforts? The likeness of me and this world is that of a rider who halts beneath a tree, but soon moves on and leaves it behind.»** Narrated by Ahmad; classed as sahih by al-Arna'ut.

Ibn al-Qayyim said: He used to sleep on a mattress sometimes, on a leather mat sometimes, on a reed mat sometimes, on the ground sometimes, on a bed sometimes, and on a black blanket sometimes.

His humility in gatherings:

It was narrated that Abu Dharr and Abu Hurayrah رضي الله عنهما said: The Messenger of Allah ﷺ used to sit among his Companions, and a stranger would come and not know which of them he was until he asked. We asked the Messenger of Allah ﷺ to let us make him a seat so that a stranger would recognize him when he came to him. So we built a seat for him to sit on, made of clay, and he sat on it, and we would sit around it on both sides. Narrated by Abu Dawud; classed as sahih by al-Albani.

His dislike of people standing for him:

It was narrated that Anas ibn Malik رضي الله عنه said: No one was more beloved to them than the Messenger of Allah ﷺ, but when they saw him they did not stand up, because they knew that he disliked that. Narrated by at-Tirmidhi; classed as sahih by al-Albani.

Shaykh Ibn Uthaymeen رحمه الله stated that standing up for people may be divided into three categories:

Standing up for someone, standing over him, and standing to greet him.

Standing up for someone means that when he comes in, you stand up out of respect, to honour him. There is nothing wrong with that.

Standing up to greet someone means that you move towards the newcomer by taking a few steps. This is permissible. When Sa'd ibn Muadh رضي الله عنه came to issue his verdict, the Prophet ﷺ said: **«Stand up for your leader.»** Narrated by al-Bukhari and Muslim. Thus he instructed them to stand up for him, by way of honouring him.

Standing over someone is not permissible, unless it is done to annoy the polytheists, because the Prophet ﷺ forbade his Companions to stand over others as the Persians did with their kings. Narrated by Abu Dawud; classed as daeef by al-Albani.

In fact, when the Prophet ﷺ prayed sitting, and the people prayed standing behind him, he instructed them to sit down, so that it would not look like they were standing over him even in prayer. But if that will annoy the polytheists, then there is nothing wrong with it, as al-Mugheerah ibn Shu'bah رضي الله عنه did, when he stood over the Messenger of Allah ﷺ during the negotiations with Quraysh at the treaty of al-Hudaybiyyah.

This is undoubtedly a praiseworthy action which is aimed at demonstrating to the disbelievers that the Muslims respect their leaders and prominent figures.

The Prophet's prohibition on exaggerating about him:

It was narrated that Umar ibn al-Khattab رضي الله عنه said: The Messenger of Allah ﷺ said: **«Do not exaggerate about me as the Christians exaggerated about the son of Maryam; rather I am a slave, so say: The slave of Allah and His Messenger.»** Narrated by al-Bukhari.

What is meant by exaggeration here is going to extremes in praise and overstepping the mark. It was said that it refers to praising him in words that are not true and telling lies when praising him.

«as the Christians exaggerated about the son of Maryam» that is because they went to extremes in praising him and overstepped the mark, to the extent that they described him as a son of God (exalted is Allah far above that).

The Prophet's humility in accepting invitations:

It was narrated that Anas ibn Malik رضي الله عنه said: The Prophet ﷺ would be invited to a meal of barley bread and rancid fat, and he would accept. Narrated by at-Tirmidhi in ash-Shama'il; classed as sahih by al-Albani.

The phrase translated here as **rancid fat refers** to solid animal fat of which the smell has changed because it has been stored too long.

It was narrated that Anas ibn Malik رضي الله عنه said: The Messenger of Allah ﷺ said: **«If I were to be given a sheep's foot as a gift, I would accept it, and if I were to be invited to a meal of the same, I would respond.»** Narrated by al-Bukhari.

This hadith is indicative of the good attitude and humility of the Prophet ﷺ, and demonstrates how he would console people, accept gifts and accept a man's invitation to his house, even if he knew that the meal to which he was being invited was very little.

The Prophet's humility at home:

It was narrated that Amrah said: It was said to Aisha رضي الله عنها: What did the Messenger of Allah ﷺ do at home? She said: He was just a human being like any other: he would check his garment, milk his sheep, and take care of himself. Narrated by Ahmad; classed as sahih by al-Arna'ut.

What is meant by **checking his garment** is inspecting it in order to pick out any thorns and the like that had attached themselves to it.

Al-Bukhari narrated that al-Aswad said: I asked Aisha رضي الله عنها: What did the Prophet ﷺ do at home? She said: He used to serve his family, then when the time for prayer came, he would go out to pray.

The Prophet's humility toward children:

Al-Bukhari and Muslim narrated from Anas رضي الله عنه that he passed by some boys and greeted them with salam, and he said: The Prophet ﷺ used to do that.

It was narrated that Anas رضي الله عنه said: The Prophet ﷺ used to visit the Ansar; he would greet their boys with salam and pat their heads. Narrated by Ibn Hibban; classed as sahih by al-Albani.

And it was narrated that Anas رضي الله عنه said: The Messenger of Allah ﷺ used to mix with us, to the extent that he would say to a little brother of mine, **«O Abu Umayr, what happened to the nughayr [a small bird like a sparrow that the child kept as a pet]?»** Narrated by al-Bukhari and Muslim.

The Prophet ﷺ showed humility without humiliation; he showed generosity without being extravagant; he was soft-hearted and compassionate towards every Muslim, and would lower the wing of compassion towards the believers; he was gentle and kind to them.

The attitude and manners of the Prophet ﷺ:

The Arabic word **khuluq** (attitude, manners) refers to a person's character, nature and integrity. What it refers to is a person's inward, hidden character.

What is meant by a **good attitude** is attaining virtuous characteristics and refraining from bad characteristics.

Aisha رضي الله عنها was asked about the character and attitude of the Messenger of Allah ﷺ and she said: "His character was the Quran." Narrated by Muslim. He ﷺ had all the praiseworthy characteristics mentioned in the Quran, and he avoided all the blameworthy characteristics that the Quran warns against. Allah عز وجل spoke the truth when He said of him: *{And indeed, you are of a great moral character}* [al-Qalam 68:4].

Ibn Katheer said: What this means is that complying with the Quran became second nature to him ﷺ and an integral part of his character. Hence whatever the Quran enjoined, he did it, and whatever it forbade, he refrained from it. This is what Allah instilled in him of the greatest character and attitudes, such as modesty, generosity, courage, forgiveness, forbearance and every beautiful quality. End quote.

Aisha رضي الله عنها said: The Messenger of Allah ﷺ was not foul-mouthed or given to rudeness, he did not make noise in the marketplace and did not repay evil with evil; rather he would overlook and forgive. Narrated by at-Tirmidhi; classed as sahih by al-Albani.

Shaykh Ibn Uthaymeen رحمه الله said: Having a good attitude means: having a good attitude with Allah and having a good attitude with the slaves of Allah.

As for having a good attitude with Allah, it means complying with His shar'i rulings with willing submission, having no objection or resentment in your heart and not feeling constricted by them. Thus when Allah commands you to pray, give zakat, fast and so on, you respond gladly.

As for having a good attitude with people, it means refraining from harming and annoying them, bearing their annoyance with patience, showing a cheerful face, and so on.

Good attitude toward servants

It was narrated that Anas ibn Malik رضي الله عنه said: I served the Messenger of Allah ﷺ for ten years, and he never said to me "Uff" (the mildest expression of displeasure). He never said to me concerning something that I had done, "Why did you do that?" or for something that I omitted to do, "Why did you not do that?" Agreed upon; this version was narrated by at-Tirmidhi.

It was narrated from Anas رضي الله عنه that the Messenger of Allah ﷺ was one of the best of people in attitude. [Anas said:] I never touched any brocade or silk, or anything else, that was softer than the hand of the Messenger of Allah ﷺ, and I never smelled any musk or perfume that was more fragrant than the sweat of the Messenger of Allah ﷺ. Agreed upon.

The Prophet's gentleness and refraining from violence:

It was narrated that Aisha رضي الله عنها said: The Jews used to greet the Prophet ﷺ by saying, "As-saam alayka (death be upon you)." Aisha realized what they were saying: so she said: "'Alaykum as-saam wa'l-la'nah (upon you be death and curses)."

The Prophet ﷺ said: **«Take it easy, O Aisha, for Allah loves gentleness in all matters.»**

She said: O Prophet of Allah, did you not hear what they are saying? He said: **«Did you not hear how I respond to them? I say: 'Wa alaykum (and also upon you).'»** Narrated by al-Bukhari and Muslim.

It was also narrated that she رضي الله عنها said: The Messenger of Allah ﷺ never struck anyone with his hand, unless he was fighting in Allah's cause; he never struck any servant or woman. Narrated by Muslim.

And it was narrated that she رضي الله عنها said: ... The Prophet ﷺ never sought vengeance for himself, unless one of the sacred limits of Allah was transgressed, in which case he would seek vengeance for the sake of Allah. Narrated by al-Bukhari.

It was narrated from Abu Hurayrah رضي الله عنه that a Bedouin urinated in the mosque, and the people leapt up to hit him. But the Messenger of Allah ﷺ said: **«Let him be, and pour a bucket of water over his urine, for you have only been sent to make things easy, and you have not been sent to make things difficult.»** Narrated by al-Bukhari.

The Prophet's generosity:

It was narrated that Muhammad ibn al-Munkadir said: I heard Jabir ibn Abdillah رضي الله عنهما say: The Messenger of Allah ﷺ was never asked for anything and said no. Agreed upon.

It was narrated that Ibn Abbas رضي الله عنهما said: The Messenger of Allah ﷺ was the most generous of people in doing good, and he was at his most generous in Ramadan, until it ended. Jibreel would come to him and review the Quran with him, and when Jibreel came to him, he was more generous than the wind. Agreed upon.

This highlights the great extent of his abundant generosity.

It was narrated that Anas ibn Malik رضي الله عنه said: The Prophet ﷺ did not save anything for tomorrow. Narrated by at-Tirmidhi; classed as sahih by al-Albani.

This is indicative of how great his trust in Allah عز وجل was.

With regard to the report in as-Sahihayn which states that the Prophet ﷺ used to store a year's worth of food for his family,

Ibn Hajar said: That was dictated by circumstances, because what he stored for the year was that which could only be obtained at a certain time of year, because it was either dates or barley. If we assume that it was something that could be stored, and could only be obtained once every two years, then circumstances would dictate that it is permissible to store it, for that reason. And Allah knows best.

The hayaa (shyness, modesty) of the Prophet ﷺ:

It was narrated that Abu Saeed al-Khudri رضي الله عنه said: The Prophet ﷺ was more shy than a virgin in her seclusion, and if he disliked something it could be seen in his face. Agreed upon.

"and if he disliked something it could be seen in his face" means: his expression would change, and his Companions would realize that he disliked that thing.

Al-Qari said: This is how a girl in seclusion is, for she will usually not speak in the presence of people; rather whether she likes a thing or dislikes it will be seen in her expression. Hence we see the connection between this simile and what came before it.

In as-Sahihayn, there is a report from Anas رضي الله عنه about the story of the Prophet's marriage to Zaynab bint Jahsh رضي الله عنها. After the Sahabah had eaten and departed, three of them remained in the house, chatting, and the Prophet صلى الله عليه وسلم wanted them to leave. Anas رضي الله عنه said: But the Prophet صلى الله عليه وسلم was very shy.

According to another report: The Prophet صلى الله عليه وسلم was too shy to say anything to them.

This hadith is one of the greatest proofs of the great shyness of the Prophet صلى الله عليه وسلم. Shyness caused him not to confront his Companions and tell them to leave, until Allah mentioned that in the Quran and pointed it out to the people because of the great rights of His Prophet صلى الله عليه وسلم. Allah عز وجل said: *{O you who have believed, do not enter the houses of the Prophet except when you are permitted for a meal, without awaiting its readiness. But when you are invited, then enter; and when you have eaten, disperse without seeking to remain for conversation. Indeed, that [behavior] was troubling the Prophet, and he is shy of [dismissing] you. But Allah is not shy of the truth}* [al-Ahzab 33:53].

The age of the Prophet صلى الله عليه وسلم

It was narrated that Ibn Abbas رضي الله عنهما said: "The Prophet صلى الله عليه وسلم remained in Makkah for thirteen years, receiving revelation, and in Madinah for ten years, and he died when he was sixty-three years old." Agreed upon.

The death of the Prophet صلى الله عليه وسلم:

Because people naturally dislike death, due to what it entails of pain and anguish, none of the Prophets died except when he was in a state of total submission and total acceptance of that, longing to join those on high. Towards the end of his life, the Prophet صلى الله عليه وسلم often gave hints that his death was approaching. He said to the people during the Farewell Pilgrimage: **«You should surely learn your rituals, for I do not know, perhaps I will not do Hajj again after this Hajj of mine.»** Narrated by Muslim.

It was narrated that Anas ibn Malik رضي الله عنه said: The last glimpse I had of the Messenger of Allah ﷺ was when he lifted the curtain on the Monday. I looked at his face, as if it were a page of a book [in the clarity of his skin and his handsome appearance]. The people were praying Fajr behind Abu Bakr, and they almost interrupted their prayer, but he gestured to the people to stand firm as Abu Bakr was leading them in prayer, then he let the curtain drop. And the Messenger of Allah ﷺ died at the end of that day – meaning that Monday. Narrated by Ahmad and Ibn Majah; classed as sahih by al-Albani.

According to a report narrated by Muslim: Then the Messenger of Allah ﷺ smiled broadly.

An-Nawawi رحمه الله said: The reason why he ﷺ smiled was his joy at what he saw of their gathering to pray, their following the imam, their adhering to the teachings of Islam, their being united and the harmony among them. Hence his face lit up as it usually did when he saw or heard something that pleased him. End quote.

The people "almost interrupted their prayer": they wanted to interrupt their prayer, because they were so overjoyed to see him.

Abu Bakr was leading them in prayer on the instructions of the Prophet ﷺ, as he had said: **«Tell Abu Bakr to lead the people in prayer.»** Narrated by al-Bukhari and Muslim.

This indicates that Abu Bakr رضي الله عنه was to become the caliph, and that he was to be the first successor of the Prophet ﷺ.

The word translated here as a **curtain** refers to a curtain that is cut down the middle, like two panels.

It was narrated that Aisha رضي الله عنها said: I was letting the Prophet ﷺ lean against my chest, or in my lap. He called for a bowl to urinate into, then he urinated, then he died. Narrated by at-Tirmidhi in ash-Shama'il; classed as sahih by al-Albani.

According to another report: The Prophet ﷺ died in my house, on my day, leaning on my chest, and Allah caused my saliva to be mixed with his. Narrated by al-Bukhari.

That was because she had softened the siwak with her saliva, then the Prophet ﷺ used it.

The phrase translated above as "on my chest" literally means between my lungs and my collarbone; that is, the upper part of the chest.

What is meant is that he died with his head resting between her jaw and her chest ﷺ, and رضي الله عنها.

All of this is indicative of the high status of Aisha رضي الله عنها with Allah and with His Messenger ﷺ, as the Prophet ﷺ died in her house, leaning against her chest, and the last thing he tasted in this world was her saliva رضي الله عنها.

It was narrated from Aisha رضي الله عنها that she said: I saw the Messenger of Allah ﷺ as he was dying; he had with him a vessel of water, and he would dip his hand in the vessel and wipe his face with the water, then say: **«O Allah, help me to bear the agonies of death.»**

Narrated by at-Tirmidhi; classed as hasan by Ibn Hajar.

Al-Bukhari and Muslim narrated that Aisha and Abdullah ibn Abbas رضي الله عنهم said: When the Messenger of Allah ﷺ began to experience the agonies of death, he put a blanket over his face, then when he wanted air, he would lift it from his face. Whilst he was like that, he said: **«May Allah curse the Jews and the Christians; they took the graves of their Prophets as places of worship»** – warning against what they did.

Al-Qurtubi said: In the agony of death for the Prophets, there are two benefits:

The first is that it completes their virtues and raises them in status. It does not detract from their status and it is not a punishment; rather it is as he said: **«The most sorely tested of the people are the Prophets, then the next best, then the next best.»**

The second is so that people may realize how painful death is, for a person may look at one who is dying and not see any sign of nervousness or anxiety, and he sees how easily his soul departs, as a result of which he may think that the matter is easy, but he does not realize the extent of the pain and suffering that the dying person goes through. End quote.

Ibn Rajab رحمه الله said: The Prophet ﷺ died on a Monday in the month of Rabee al-Awwal, and there is no difference of scholarly opinion concerning that.

The Prophet's words, **«May Allah curse the Jews and the Christians; they took the graves of their Prophets as places of worship»** are a warning against doing what they did.

This is a stern warning issued in the last moments of his life against taking the graves of Prophets as places of worship, and a statement that this action is deserving of being cursed, so how about the graves of the righteous and those who are of lower status than the Prophets? His warning against that in these moments is the greatest evidence of the prohibition on this action and of how grievous it is and how it is diametrically opposed to the teachings of Islam and belief in the oneness of Allah (Tawhid).

Where the Prophet ﷺ was buried:

It was narrated that Aisha رضي الله عنها said: When the Messenger of Allah ﷺ passed away, they differed concerning where he should be buried. Abu Bakr رضي الله عنه said: I heard something from the Messenger of Allah ﷺ that I never forgot. He said: **«Allah never took the soul of any Prophet except in the place where he wanted to be buried.»** Bury him in the place where his bed is. Narrated by at-Tirmidhi; classed as sahih by al-Albani.

Al-Hafiz Ibn Katheer رحمه الله said: It is known from mutawatir reports that the Prophet ﷺ was buried in the apartment of Aisha رضي الله عنها which was exclusively hers, to the east of his mosque, in the southwestern corner of the apartment. Later on, Abu Bakr رضي الله عنه was also buried there, then Umar رضي الله عنه.

The kind of seeking blessing (barakah) from the Prophet's grave that is prohibited

It is prescribed to visit the grave of the Messenger of Allah ﷺ without travelling expressly for that purpose, and the one who does that will be rewarded, as he will be rewarded for visiting graves in general. But some visitors have introduced innovations and practices that are contrary to Islamic teachings. This is haram and is prohibited according to Islam, so as to bar means that may lead to shirk, and so as to protect people's understanding of Tawhid (the oneness of Allah), so that they will devote all their worship to Him Alone. These objectionable practices include the following:

1. Asking the Prophet ﷺ to offer supplication and intercede for one.
2. Taking his grave as a direction of prayer (qiblah) and praying towards it.
3. Touching and kissing the grave.

The estate of the Prophet ﷺ:

It was narrated that Abu Hurayrah رضي الله عنه said: Fatima came to Abu Bakr and said: Who will inherit from you? He said: My wife and my children. She said: Why can I not inherit from my father? Abu Bakr رضي الله عنه said: I heard the Messenger of Allah ﷺ say: **«We [Prophets] are not to be inherited from.»** But I will look after those whom the Messenger of Allah ﷺ used to look after, and I will spend on those on whom the Messenger of Allah ﷺ used to spend. Narrated by Ahmad and at-Tirmidhi; classed as sahih by al-Albani.

In as-Sahihayn, it is narrated from Aisha رضي الله عنها that after the Messenger of Allah ﷺ died, Fatima, the daughter of the Messenger of Allah ﷺ, asked Abu Bakr as-Siddeeq to give her share of inheritance. Abu Bakr رضي الله عنه said: The Messenger of Allah ﷺ said: **«We [Prophets] are not to be inherited from; whatever we leave behind is charity.»**

It was narrated from Abu Hurayrah رضي الله عنه that the Prophet ﷺ said: **«No dinars and dirhams that I leave behind are to be shared among my heirs. Whatever is left after what is spent on my wives' maintenance and given as wages for the one who is working on [land that belonged to him] is charity.»** Agreed upon.

Shaykh al-Albani said, concerning the reason why Abu Bakr رضي الله عنه did not give anything of the estate to Fatima رضي الله عنها: This is one of the things for which the Shia denounce Abu Bakr رضي الله عنه and revile him, and went to extremes in their condemnation as much as their whims and desires and misguidance dictated, because he did not give any inheritance to as-Sayyidah Fatima رضي الله عنها, acting in accordance with this hadith, the soundness of which is agreed upon. That was also narrated from a number of other Sahabah رضي الله عنهم, such as Umar, Uthman, Sa'd, Talha, az-Zubayr, Abd ar-Rahman ibn Awf, Aisha and others. End quote.

Activities

1. Describe the humbleness of the Prophet ﷺ in various aspects of life.

.....

2. What is the ruling on standing over people and standing up for them? Discuss in detail, with evidence.

.....

3. How did the Prophet ﷺ defend the concept of Tawhid, and forbid people to go to extremes?

.....

4. The Prophet ﷺ set a great example for men in the home. Discuss.

.....

5. Discuss the good attitude of the Prophet ﷺ from different angles.

.....

6. What was the last thing the Prophet ﷺ said before he died? What does it indicate?

.....

7. How would you respond to the Shia who impugn Abu Bakr رضي الله عنه for having prevented Fatima from inheriting her share of the estate of the Messenger of Allah ﷺ?

.....

And Allah is the source of strength.

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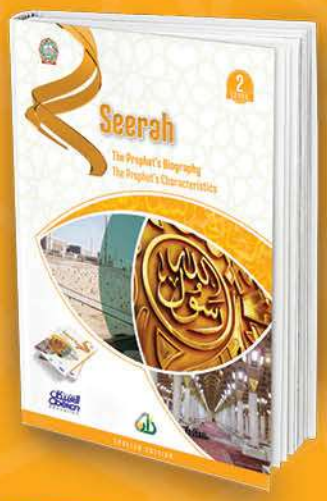

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